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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

A NEW YEAR'S WISH.

[We have taken the liberty to alter a few words in the following extract from Fawcett.]

We begin with heartily wishing, that the year you have entered upon, may prove a happy one to you all. We cheerfully concur with the customary salutations, which, at this season, you have all been receiving, in other places, from the mouth of all you meet, by wishing you a happy new year, in that way, which is most consistent with our profession; which is by wishing you the wisdom to improve it well; words, which, though they carry a graver sound to your ear, express precisely the same sentiment, that is contained in the complimental blessing, by which you have been saluted in the gay and festive circle.

We wish to the young, the good understanding to make choice of what shall cheer them most in the days of their youth, that gladness, which only God can put into the heart of man; that joy, which is kindled by the light of his countenance; that generous festivity, whose most sumptuous fare is surrounding happiness; and that gay conscience, which will give fresh spirit to the pulse of health, new gold to the sunshine of nature, and additional delight to their most delightful days! At the call of cheerful piety and sincere goodness, and to that potent call alone obedient, happiness, ye young candidates for her, shall come down, and accompany you through the whole course of all your successive years; that happiness, which, at the commencement of each of them, the lip of civility invokes to descend upon you, but which only the voice of virtue within you can prevail to bring down to you. Virtue is a friend, and the only one that has power to accomplish the periodical benedictions, which other friends can only pronounce, and put you into actual possession of all the happiness, which the warmest of them can wish you.

And, while we beg our young readers to permit us to express our friendship for them, at this season of kind and friendly greetings, by praying that they may enter upon that virtuous practice, which contains the answer to the prayers for their happiness their other friends express in other words, let the older and imperfectly virtuous, let even the best allow us to wish for them, a perpetual progress from one degree of animation to another, in that spirit of goodness, which includes all the spirit of happiness.

And let them who have slept till now in the lap of moral sloth, and continued in a state of total insensibility to this virtuous and happy spirit, accept our sincere wishes for their immediate excitation to the proper employment of their powers. Let their resolution to rouse themselves bear the date of this day. Let them make it memorable to themselves, for their recovery from the sleep of moral indolence; from the lethargy of their best energies; from the swoon of their highest faculties. Let them mark it in their calendar, as the day, upon which they awoke to duty and to God; upon which they were born to the noblest life; the natal day of peace, and hope, and joy! when first their reason saw the light of wisdom, and their bosoms were open to admit the sunshine of the breast! Let them distinguish this season, by a determination to dedicate every succeeding one to their duties. Then, as often as they shall throw their eye over the annual record of written time, they shall smile upon the note that is made of it in the number of the months; they shall rejoice to see it 'joined unto the days of the years;' and think it deserving of a redder letter than the rest. Then, to them, as long they live, in a far higher degree, and a far sublimer sense, than any in which they yet have spent it as such,

> 'The yearly course, that brings this day about,
> Shall never find it but a holiday!'

WINTER.

Winter! winter! with its storms and dark clouds, leafless trees and songless mornings: Winter, winter! with its beautiful snowy mantle, its happy gatherings round hearth and home—its many remembrances and associations. Morning, noon, or night, still winter can furnish forth its beauties. They do ill, who rail at thee, pale, lovely winter! Come out at early morn; just when the glowing face of the sun is peeping over the edges, and making all earth smile with gladness: see how every tree has decked its branches with sparkling gems.

How firm the pathway feels beneath our feet. How exhilarating the frosty air. Glittering, gleaming, bright winter morning! Though spring may be greener; though summer may be more tuneful; though autumn may be gayer; still thou art beautiful.

Now look within; what a bright fire, what a cheerful room, and flowers too! Yes, we can wreath the old year with flowers and spare a garland for the new, which will bring us many a treasure of buds and bells in return.

Look at the winter sunset: how gently the crimson cloud curtains are drawn aside, to let the glorious sun pass away to his rest; and how radiantly ere he passes, does he paint the heavens, that they may smile upon us after he is gone. Then one by one the clear stars come forth to look upon the happy world. Are they spirit-eyes? the eyes of the loved and departing watching over us when the tide of human passion has ebbed to rest. They have neither speech nor language; yet truly is their voice heard speaking to our souls.

Winter is the season for fireside greetings, for memories, for hopes. The aged look back and recal the sorrow and joy-woven tissue of their past existence. Yet as year after year glides away from under their feet, they look forward to the renewal of existence in the world to come after the winter of the soul has past, and the day-spring from on high has opened the immortal blossoms. They look around at the group of happy children, and they rejoice, for although the ringing laugh may be subdued, and the beaming eye quenched by tears, they know that grief has its needful part.

Midst the hidden things of the human heart, who has not seen in the sudden beaming sunshine of a smile, shining through the tears of a childish sorrow, the rainbow of hope, giving a bright promise for a blessed future here and hereafter? Did not Jesus draw our hearts towards children when he took them in his arms and blessed them, and said that their angels beheld the face of their Heavenly Father? Did he not tell us to become pure, even as they are pure? Did he not say, 'Of such is the kingdom of heaven?'

Let us stand around the grave of the old year and cherish our best remembrances. Let us be thankful for the joy which it brought to us, and for the sorrows with which it tried us. Let us draw from them all that can aid in making us better and happier in future. Let us welcome the new year by trying to make all around us feel the love of God in their hearts. Let us enlarge the happiness of all within our influence, by aiding them to seek their best joy in Him upon whom we may cast all care; by leading them to the fountain where they may quench all their restless thirst; by teaching them to trust in Him who never fails us: in Him who created this glorious world for a dwelling-place for us, His children, who are but sojourners here below; and in the words of a beautiful writer, let us teach them that 'Good is indivisible, that to be enjoyed in perfection by one it must be shared and possessed by all. They must labor till all the race are blended in a family compact, and are partaking together the rich blessings of salvation; till by their instrumentality, the hand of Christ has carried a golden chain of love around the world, binding the whole together and each to the throne of God.'

HOW THE PRESENCE AND AGENCY OF TRUE RELIGION ARE KNOWN.

We must look for the evidence of a sincere and vital interest in religion — not in the fluency and skill, with which its professors can discuss points of doctrine, and bring texts and arguments to bear on the weak points in the system of their opponents—nor in the zeal and earnestness with which men cluster round the opinions of their party and make it a point of honor to uphold them, at all hazards, nor in the multitudinous eagerness with which they throng the ministrations of some fierce controversial preacher;—these things may be, and the world may wonder, and think the kingdom of God is close at hand;—yet under all this specious exterior, the spirit of true religion—the spirit of our master Jesus—the spirit of meekness, humility, holiness and brotherly love, and that divine charity, which includeth all other graces, may be far away—and have taken up its abode, remote from the noise, and pretence, and excitement of the great and busy world, in some quiet and humble house of prayer, where those, who know and love and honor each other, kneel kown togethe in a Father's presence, and beseech him to make them worthy of his unceasing goodness. By its fruits fruits only can be ascertained the presence and agency of true religion—by its influence on the affections, the views and the life—by its taming all unholy passions and appetites—by its sweetening the temper and calming the spirit, and giving a heavenward serenity and elevation to all the aims and tendencies of existence—by its filling the whole soul with a pure and hearty love of God and Christ and man—and making life—personal, domestic, social—an outward embodying and expression of the inward faith.

IDEA OF CHURCH.

In the following extract from the last number of the 'British and Foreign Review,' the writer means by CHURCH, not this or that particular church, nor any one sect separately considered, but the great principle on which they are all founded, and which they all, in a larger or less degree, embody.

'The idea of church is one of the most valuable gifts which Christianity bestowed upon the world, one of the mightiest and most blessed powers which Christianity was the first to call into being. A thorough realization of this idea in practice would go far to regenerate us into a healthy state, so far at least as is possible to alleviate the evils and sufferings incident to human nature. For, in the first place, church acts on the strongest motives which the heart of man feels. Religious feeling exists in every human soul, and exercises an authority and a power which belong to none other. It speaks from the judgment-seat of the conscience, and has for its sanctions the present and eternal interests of men. Its force is felt in the rudest and in the most cultivated mind; it claims the obedience of all, from the highest to the lowest. Whatever, therefore, is supported by a strong religious feeling, will wield a power at once universal and paramount to all other motives.

But in the next place, and this is a consideration of great weight for our present purpose, church is by its nature and institution an eminently social principle. It rests on feelings, and sympathies, and wants, that are common to all Christians. It is a society of men afflicted by the same sorrows, opposed by the same enemies, governed by the same Head, living under the influence of the same ideas and the same principles, and, amidst the trials and sufferings of this life, finding the greatest consolation in the thought that they will hereafter enjoy a pure and unbroken communion with each other and their common Lord. Surely if the idea of a sympathetic, loving, brotherly-minded union ever dawned on the minds of men, it appeared in the glorious idea of the Christian church. And let not the hope of this heavenly feeling being ever found able to animate men's hearts, be treated as foolish and fanatical. Those who have felt its blessedness will have been taught by its own power to think otherwise of it; and to the rest we may say, that what has been once may be again,—'The living in one accord,—the having all things in common,—the breaking of bread from house to house,—the eating their meat with gladness and singleness of heart,' are all matters of historical certainty. That for a long series of ages the Christian church has soothed many a sorrow, has visited the poor and the afflicted, has shed the blessings of kindness and civilization on many an obscure and lonely spot, are equally well known facts. And in our day too, the active benevolence which this Christian sympathy has called forth in many a private person, and the works of charity and love which it is constantly producing, furnish some of the brightest contemplations which a true friend of humanity can enjoy. And if this feeling is so vigorously alive in individuals, why should it not exercise its beneficial power in its still more legitimate province—the common body of believers. It does exist as a fact, and its natural warmth and lustre are, in principle, as unchanged as ever. Why should it not be capable of organization? And be it further observed, church communion is not confined to some isolated object of pursuit, or some unimportant point, respecting which men may feel very varied degrees of interest, but it extends over the whole of life. Its influence reaches alike every branch of man's outward and inward life,—his occupations, his amusements and his inmost thoughts. In a word it concerns him as man. And precisely because it has for its object all truly human interests, it is universal in character, and may be, and is exchanged with persons of every degree.

And thus we arrive at the third great element in the idea of church, its all penetrating, its diffusive character. Being a communion between man and man, church can exist wherever men live together. It requires, in the first instance only, the presence of sympathetic hearts in order to produce its fruits. It is essentially a mutaal and self-acting principle; but if embodied in a well-constructed organization, it is capable of the widest expansion. It not only can employ the services of a body of men, whose especial profession it is to promote its action, and discharge the duties it prescribes, but can command the co-operation of every other member of society, whatever may be his calling in life. In the actual condition of England this is by far the most important element in the idea of church. Were it in active operation amongst us, we should not only see an increased number of pastors and teachers of every description; but also the general feeling of the relation in which people stood to one another as members of the church, would express itself in an enlarged intercourse, both of action and sympathy. Of this there are now but few traces to be seen. There is no more melancholy proof of the weakness of the idea of church amongst us, than the utterly inadequate expression of it in our general and local institutions. However, our purpose in this place is to show, that church, if rightly conceived and as rightly expounded in practice, is capable of furnishing us with a machinery of the very widest range, such a machinery as might act on every village, and might number amongst its laborers the highest and the lowest; in a word, every Christian citizen in the land. It would give every man acquaintances that would live with him in the exchange of endless acts of kindness; it would prevent him from feeling alone in the world; and by showing him the value which he bears to others, would teach him to respect himself. And thus it would lead, merely by the force of social motives, to improved habits, to a steady desire not to forfeit the approbation of those whose esteem he will have learnt to value; and thus church would cement and bind together the nation, by strong feelings in each class towards the rest, and in all towards their common parent the State. Such is the conception we have of the idea of church, and such the services that we think it capable of rendering in the present condition of the people.

WHICH IS THE BETTER—TO BELIEVE TOO MUCH, OR TOO LITTLE.

Here I will meet an objection, which, however fallacious, is often urged with great confidence. 'We believe,' say the Trinitarians, 'all that you believe and something more. If then you are right, we are right also, for we believe what you do. But if *we* are right, then you are necessarily wrong, for you do not believe as much as we. It is safer therefore to believe too much than too little.'

We should be surprised to hear such an argument as this on any other subject than religion. A witness before a court of justice is obliged to swear not only to tell 'the whole truth' but also to tell 'nothing but the truth.' And is Theological truth less strict in its demands than legal. The book of Revelations does not seem to convey this idea, for it tells us that 'if any man add to this book, God shall add to him the plagues written in this book, but if any man shall take away from this book, God shall take away his part out of the book of life.' The punishment here for adding to truth is more severe than for substracting from it—the latter is merely negative, not receiving a reward, while the former is positive suffering. We should judge it safer therefore to believe too *little* than too much, if it can be safe to vary either way from the exact line. And in fact superstition is as much worse than scepticism as being poisoned is worse than being starved. Truth is the food of the soul, and if we go without it too long the soul will perish, but error is the soul's poison which destroys it more certainly and speedily. It is safer to believe too little than too much because it is harder to correct the latter fault than the former. It is harder to get an error out of the mind than a truth into it, it is harder to cure prejudice than to enlighten ignorance. It is easier to teach the whole system of religious truth to him whose mind is a blank than to convert a bigot from a single false opinion. 'Seest thou a man wise in his own conceit; there is more hope for a fool than for him.'

But perhaps the meaning of this saying is that men are more *apt* to believe too little than too much, and that the danger is chiefly on this side. This however is far from being the case. In the battle between opposing errors, credulity has been always more than a match for scepticism. Every great corruption of religious truth has been brought about by adding to it, not by diminishing. The Jewish Rabbins, who made the word of God of none effect by the countless sum of Traditions which they added to it, would have shrunk with horror from taking away from it a single letter or the smallest comma. Those corruptions in the churches of Galatia which Paul denounced as another Gospel, were only believing too much, only insisting that the ceremonies of Judaism should be *added* to faith in Christ. And what was the quarrel of Luther and why the opposition of Protestants to the church of Rome, except that she has believed too much. She believes in the sacrifice of Christ, but she adds to it the daily sacrifice of the mass. She believes in worshipping God, but she also worships dead men. She believes in Hell, but in Purgatory also. She believes in Justification by faith, but she also believes in the justifying power of the works of her saints. And might not the church of Galatia, might not the church of Rome have answered Paul and Luther, 'We believe all that you believe, and something more. If you are right then we are so too, but if we are right you cannot be.' But Paul and Luther could not be deceived by such sophistry. The fervent apostle declares that 'a little leaven leavens the whole lump.' He knew that one false principle would vitiate the whole mass of Christian truth and wholly change the character of the religion. It seemed a small thing to ask that the converts to Christianity should also be circumcised, but yet Paul said 'if ye be circumcised, Christ shall profit you nothing.' And because of the force with which it developes this principle, the Epistle to the Galatians will always be the text book of the champions of religious freedom.

PROSELYTING BIGOTS.

Religion is to this class of persons a pursuit, not a state of mind; and in as far as they cannot make it an exclusive pursuit, they blame themselves. They blame themselves for letting others alone whose pursuits are not exclusively religious, and hold that, having taken the kingdom of heaven by storm, they are to redeem souls by the same process. They regard with contempt the great mass of interests in which men are engaged, while the lost beings who can be interested in them are the objects of their sincere benevolence and deep compassion. It is scarcely possible to overrate the sacrifices, the toils, the vigor, the temper of obedience of this class; or to lament too strongly the interpretation they put upon the gospel when, in supposed obedience to it, they interfere with the liberty of others, and denounce as impious and dangerous, all modes of thought and action which do not coincide with that interpretation. In speaking of these as a large class, I include, not only the most stirring members, who compass sea and land to make proselytes, and deal forth denunciations and encouragement from the pulpit, the press and the fireside, but all who acquiesce in and countenance their proceedings, sharing, though less actively testifying, the same spirit of religious exclusiveness. This is by no means equivalent to charging a large party in society with living bitterness of feeling and intolerance of conduct. The human heart is not made to live so. The bitterness is mainly spent upon abstractions: the intolerance is far more complete in speculation than in practice. It usually happens that those who immediately surround the zealot are in his eyes 'choice spirits:' and it is remarkable that the friends and kindred of the fiercest denouncer of the race are commonly considered to be safe: so that the kindly affections have their scope, much as they would have if those in whom they stir were not the exclusives they profess themselves. The loss and suffering to themselves from the narrowness of their religious horizon must be considerable; and the detriment to Christianity, that is, to those who receive it, or are repelled from receiving it from them, must be great.

GOING TO THE SCRIPTURES.

To go to the Scriptures, to satisfy a formal observance, is one thing—to go to the Scriptures, with the sincere and fervent desire of spiritual manifestation, and of satisfying not a famine of bread, but of hearing the word, is obviously another, and a very different thing. Now, though, in one case, the Scriptures must ever remain the words of a book that is sealed—in the other and latter case, they become the power of God unto salvation. And we put it to you each, which of these cases may be borne with a personal application, upon the history of your several lives? Do you go to the Bible, as to an undeviating test, to determine the extent of the progress you have made towards the attainment of the Christian temper and life—carrying along with you the resolve, of conforming yourself, in the every imagination of your heart—and the every tendency of your will—and the every pursuit of your day, to the measures of its teachings? Do you go there, with the calm and steadfast determination, to kindle upon the altar of your affections, to the glory of God, a burning like the burning of a fire, and in its flame, to devour the briars and thorns set against him in battle? Do you go there with the meek and humble conviction, that the glorious beauty of holiness, springing from out the waters of bitterness, is a fading flower, and as the hasty fruit before the summer? Do you go there, with all the singleness of mind, and purity of heart, and simplicity and teachableness of disposition of a little child—ready to exclaim with Samuel, when the Lord calls, 'Speak, for thy servant heareth?' Do you go there, to bring your unruly and sensual desires into subjection, lest that, by any means, you prove a castaway, and to learn of Christ, to deny yourself, and take up your cross and follow him? Do you go there as one dead in trespasses and sins, desirous of being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone? In one word, do you go there, with the earnest longing of being henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, but to come, in the unity of the faith and of the knowledge of the Son of God unto a perfect man—unto the measure of the stature of the fulness of Christ? Now, unless this has been the temper and habitude of mind, with which you have resorted to the Scriptures, there is much ground for apprehension, that the unsearchable riches of Christ hath been preached to you in vain; and that although ye have read, yet have ye not understood the knowledge, in the mystery of Christ, according to the gift of the grace of God, given by the effectual working of his power; and that, when the book is delivered to you, with the injunction, 'Read this, I pray thee,' the humbling confession must be made, 'I cannot, for I am not learned.' Here, then, is a broad and palpable field, over which you may expatiate with the every energy of your character, in the task of bringing yourself into the subjection to your Creator. Here is a most necessary, and momentous, and a most pressingly needful preparation for you to make, ere farther you run the race, in which the immortal garland is to be run for.

For the Register and Observer.

SUNDAY SCHOOL CELEBRATION.

The Sunday school connected with the Rev. Mr Muzzy's society in Cambridgeport, celebrated its anniversary on Thursday evening 24th inst. with approrriate exercises. After a prayer by the Rev. Mr Muzzey, a hymn, written by Mr Thomas Dawes of the Cambridge Divinity School, was sung by the children in alternate choirs. Geo. Bemis Esq., of Boston, next addressed the *teachers*. He alluded in a felicitous manner to the occasion of their meeting and the sacred time on which they had come together:—they were met to celebrate the nativity of our Lord, an event of incomparably greater importance than any other on the records of history. He spoke of the object of the teachers in assuming their responsible office. It was not for a selfish end, not that they might thus gratify themselves, but simply that they might impart to their young friends the truths and the feelings with which their hearts were full to overflowing. The chief object of his remarks, however, was to illustrate the superiority of events which had a spiritual bearing upon the world, to those the influence of which was merely local and temporary. This he did by various examples. He enforced too, the necessity of humility to the teacher. He should not allow himself to think too highly of his office. He himself is but a *pupil* in religious knowledge, and therefore he should impart his instructions as one willing to learn as well as to teach. Lewis G. Pray Esq. of Boston, next addressed the children in that peculiar and happy manner which is sure to reach their hearts. His topic was the necessity of early piety. His definition of piety was, to 'love God because he is good, and to be good and do good because you love God.' This truth he set forth with a variety of apt and beautiful illustrations, showing that in the love of God alone was true happiness to be found; and that neither greatness, nor wealth, nor pleasure, nor sensual gratification would give them that real enjoyment and that perfect bliss which virtue alone could bestow. Mr P. has the faculty (which we might well desire to be more common) of speaking *to* the children. In this power is centered the main interest of an address to children. If one does not interest them it is vain to think of speaking to them with profit.

After an ode, written for the occasion by Miss Caroline F. Orne, a teacher of the school, had been sung, the *parents* were addressed by Omen S. Keith Esq. of Cambridge. He spoke at some length of the value of education, and especially of *religious* education. This, he maintained was man's business in this world—not to get money or honors, but to educate himself and fit himself for a better life. Upon the parents, he said, devolved the education of their children. God had entrusted them to their hands as talents, and he would require them to make good use of the talents committed to their charge. He reprobated, too, the too common propensity of parents to throw upon the teacher that responsibility which belonged to themselves. The teacher was but the *aid* of the parent, and religious instruction at the Sunday school would be valueless and powerless if it were not supported by religious instruction at home. It was incumbent upon the parent to take a practical interest in the religious education of his children;—to sympathize with, to assist them;—to be as it were a student with them.

The exercises were closed with our beautiful doxology, 'From all that dwell below the skies,' in which Christians of all sects may join with heart and voice. Altogether, the services were simple, appropriate and pleasing. The singing was such as peculiarly suited the occasion. Angel voices heralded the approach of the Messiah on the evening of his glorious advent. One might well imagine as he heard the same song, 'Glory to God in the highest, peace on earth, good will towards men' swelling in the voices of these children, that the heavenly choir were again ushering in the birthday of the Savior. It is for such to celebrate his birthday who said of them, 'in heaven their angels do always behold the face of my father.'

B——.

For the Register and Observer.

FAULTS OF YOUNG MINISTERS.

Messrs. Editors,—In the Register for December 12, I noticed a short communication signed a Layman, on the manner of performing the public services of Religion. I was struck with the justness of the remark as corresponding with my own experience on that subject. The writer animadverts with severe justice on the faults common to the preachers of this day, and especially young preachers. There is an indistinct and inaudible enunciation of the Hymns to be sung, the portion of Scripture to be read, and the reading itself. My object in the few remarks that follow is to call the attention of preachers to this all-important subject. I say all-important, for if the audience cannot hear, they surely cannot be edified.

It has occurred to me that many of our preachers entirely forget that they have a large space to fill; that they address an assembly of different ages, different degrees of acuteness of hearing, and situated at different distances from the pulpit. In the low, inarticulate, and lifeless manner in which the public services are too often performed, a considerable portion of the assembly are utterly excluded from the benefit of public instruction.

I say nothing of the hurried manner, of which a Layman complains; but would request the young preacher to re-peruse his remarks in the Register of December 12.

There can be no mistake, that the first object of every public speaker is to be heard; and if he fails in this, he labors in vain and spends his strength for nought. The prophet asks, how can they hear without a preacher? and this evidently implies that the first duty of a preacher is to speak so as to cause yourself to be heard.

But after all, it does not depend so much on the quantity of sound, as on the clear voice and distinct articulation, and the earnest manner of the speaker. It is observed of some that their articulation is thick, that their whole discourse seems one long continued word.

I wish more especially to call the attention of our young preachers to the great importance of speaking with a more elevated voice in public. They take too low a pitch. Their key note is for the parlor and the private circle; not for the sanctuary and religious assembly. Their devotional exercises are uttered with the same low and inaudible tone; and if some few can hear, the many know not what they say amen to.

These suggestions are offered with the most candid and kind feelings towards those whom they may concern, by one, who has heard the sound of many a sermon, without getting a sentiment from them,—who has often witnessed with pain and regret the faults of which he complains.

If our young men would come to the people in the fulness of the blessings of the gospel, let them learn, like Aaron of old, to 'speak well,' to speak *audibly*, *earnestly*, and *oratorically*, and they will speak *powerfully* and *effectually*.

AN EX-MINISTER.

WOULD WE HAVE A LITURGY?

The expediency of using one form of devotional service, has always appeared to us more than doubtful. We know how much mankind are prone to become mere formalists; how much the reading of the Scriptures, especially favorite parts, takes place, without one glimmering of its genuine meaning ever arresting the mind. And when language is very familiar it is too common for the mere words to satisfy those who use them; the sense and the spirit attract no share of attention and thought. Something of variety appears necessary to quicken intellect; and he must be sadly ignorant of the power and natural bent of the mind, even when it has not enjoyed the advantages of great mental culture, who is not aware that such novelty of thought and expression as a judicious minister will adopt, so far from distracting attention, powerfully aids the true effect of devotion.

Should any infelicity of expression occur in a form which is constantly repeated, it is only by this mere formal use which we deprecate, that it can escape detection; and if it be observed, it will always be a painful interruption to that singleness of thought which in devotion should prevail. Should any petitions unsuited to the circumstances of an audience occur, they can feel no interest in offering them as their own, and here again they are drawn to present prayers apparently devout, but in reality the mere language of the lips.

We are aware of the general admiration which has prevailed and been expressed of the liturgy of the Episcopal Church; and if we are not prepared to join in this indiscriminate eulogy, we are ready to assign the reasons why we think it is scarcely in any respect a model of pure devotional composition. Passages here and there occur of unrivalled beauty in the simplicity and purity of their style; some of the collects are truly models of unaffected and affecting devotion. But as a whole, in our esteem, it contains blemishes which good taste would fain reject, inappropriate petitions and confessions which sincerity must mourn to be compelled to utter, redundancy and repetition which devotion would wish to escape, and inconsistencies which piety would willingly cast out. And yet if we can defend these charges, what must we think of bishops and rectors reading all this with no emendation, with no thought of the necessity of a change, with no effort to adapt a service, which the church must repeat for ever, to the taste, the wants, the circumstances of the people who have no other public means of rising to the devotion which religion requires from all who are sincerely attached to its sacred duties?

CALVINISM AND UNBELIEF.

On Calvinism be the guilt of half the unbelief of an intelligent age. If vice has disposed men to renounce a religion of pure morals, not less frequently has common sense revolted at a system reputed to be full of mysteries and contradictions. Deliberately and confidently do we lay to the charge of Calvinism the origin of the greater part of the unbelief that prevails in Christendom. Instance upon instance continually attests the fact, that men of intelligent and philosophic minds, who have seen Christianity only in its corruptions, have renounced the profession of it simply because they could not believe in the dogmas of Trinitarian and Calvinistic creeds. That they do not distinguish between the religion of the Church and that of the New Testament may be their misfortune in some cases, their fault in others. Much is it to be regretted that even the alternative should be presented to a thinking and candid mind of believing a trinity and incarnation, or of rejecting revelation; and loud, indeed, is the call thus addressed to the believers of 'One God the Father, and One Lord Jesus Christ,' to disabuse the world as to the identity of things essentially distinct, to separate Christianity

from its corruptions, and show the reasoning part of mankind that the Gospel may be held in its simplicity and its power without foregoing the exercise of their rational faculties; and that the dogmas at which their understandings revolt, or their heart sickens, may be rejected without diminution of the practical scope and efficacy, and with great advantage to the evidences of revealed religion.

Yet it is a favorite topic of objection, not to say of railing and abuse, with the self-styled orthodox, against the professors of Unitarianism to represent the latter mode of faith as the 'halfway house to infidelity.' We repel the accusation, and can substantiate it against the creed of those who have framed it against ours. We know by fact that multitudes have been saved from unbelief by timely acquaintance with Unitarian views of the Gospel, when orthodoxy was fast hurrying them into scepticism; and that multitudes, for want of knowing that the Gospel is separable from the mysteries and contradictions of Augustin and Calvin, have rejected the gold with the dross, and passed at once from superstition and unbelief.

That Calvinism is the fruitful parent of unbelief may be seen at a glance over the principal deistical books which have appeared. The absurd, the contradictory, and the horrifying doctrines of Christians, have been the principal points of atack for those who have thought they were assailing Christianity. The principal points,—though not the only ones,—for many a minor objection gathers weight to the mind that is already biassed, which might otherwise have appeared trivial,—as secondary arguments find their place when the primary ones have almost wrought conviction. We do not assert, then, that the arguments of writers against revealed religion are all directly levelled at the peculiar doctrines of orthodoxy, but that their main force is employed there; that thence they have generally found occasion for their most plausible objections and most caustic sneers. Some have distinctly avowed that the contradiction of the trinity in unity, the blasphemy of the incarnation, or the libel against God's goodness which the doctrine of eternal torments contains, was the cause of their renouncement of revelation. They could not, without disowning the reason God had given them, or degrading the conceptions which Nature disposed them to entertain respecting God, admit the doctrines propounded to them. Thus far who can blame them? Those doctrines they regarded as part and parcel of Christianity; and Christianity they, therefore, rejected.

CHRISTIAN REGISTER.

BOSTON, JANUARY 2, 1840.

THE NEW YEAR.

The sun, which rose yesterday, dawned upon a new year. In the domestic and social circles, the voices of kindred and friends have exchanged the customary salutations and uttered the usual benedictions. In meeting for the first time our friends and patrons, we would conform to the custom of the season, and 'wish them a happy new year.' May they have wisdom to improve it well, a good understanding to make choice of that which can alone put gladness into the heart of man, a spiritual discernment to see God in every pleasure and hear his voice of mercy in every sorrow, a good conscience, which will give fresh spirit to the pulse of health, new gladness to the sunshine of nature and additional light to the most brilliant day.

We stand upon this eminence in the path of life, with different views and feelings. To some it is almost the commencement of their journey. They have travelled over few of these points, these dividing lines that mark the stages of our progress. Memory has but few steps to retrace before she brings them back to the helplessness of childhood and the dawn of moral life. Regret scarcely mingles with their recollections, for selfishness has not yet hardened their hearts, nor the world enslaved their affections. They look out with intense eagerness and high hopes upon the broad landscape of the future. Others have advanced midway on their pilgrimage. They have lived long enough for hope to lose its buoyancy and novelty its charms. The stern realities of life have tamed their spirits. Their step is firm, their strength vigorous, their minds active; but the visions of youth are passed. Experience is teaching them juster views of life and directing their thoughts more towards its end and purpose. They are beginning to find that no measure of wealth can make the soul happy. Day by day, the conviction is growing stronger and stronger that life's great object should be virtue, and the soul's great treasure peace with God. Others have been long in the land of the living. Their hoary locks, and sunken cheeks, and tottering limbs all combine to proclaim that they are old. And a surer record is written in the memory. There are the lines which tell of a long life, of the birth and decay of many hopes, of the enjoyment of many pleasures and the experience of many sorrows, of the riches of parental affection and the bitterness of parental grief, of the gladness of a full and the desolateness of a widowed heart. These look back at this season to a lengthened course of years, and their wildest hopes do not prolong it to many more. To these and to all this season speaks in the same commanding voice, 'prepare to meet thy God.' To the young, because they have no charter for the length of years. Their fair cheeks are no armor of adamant to resist, their persuasive lips have no words of authority to forbid the blow of death, and amid the temptations that encompass their path, and the uncertainties that hang over their pilgrimage, it is especially necessary that they should 'remember their Creator,' and prepare to meet their God by lives of piety and virtue. To vigorous and active manhood, because in the midst of life we are in death, because the brightest noon may be darkened by a sudden tempest, and the most useful life buried in an untimely grave. To the old, because 'man that is born of a woman is of few days,' and if their days have been long, the number must be nearly finished and the time for preparation, if preparation they have to make, is wofully diminished. Let it be to all then a season of holy resolution, of devout purpose, of earnest endeavor. We are ignorant of the future. We know not what the advancing year may bring to us. We may reasonably expect, however, that the goodness and mercy, which have followed us all our lives, will not now desert us. Without presumption we may anticipate the enjoyment of much calm and quiet happiness, of many opportunities of usefulness and improvement, of a good measure of success in some of our efforts and enterprises. We may hope that often as we return to our dwellings after the burden and heat of the day are over, it will be to find in the bosom of our families repose, relaxation, and peace, surrounded by innocence, sincerity, tenderness and never failing love, that shall pour gladness into our hearts, and make our homes a type and miniature of heaven. Let us prepare then to meet our God in these pleasing events of life. Let us keep our minds in a proper temper to receive his blessings. Let us guard against all intemperance and excess, all selfish and criminal abuse of the bounties of his providence. Let us cherish an humble, cheerful, grateful spirit. Let us be solicitous to show ourselves faithful stewards of the talents God entrusts to our care, and to improve all his good gifts to the increase of our virtue and piety, our love of God and our love of goodness.

We may reasonably suppose also, that some measure of affliction and disappointment will be mingled in our cup of life during the present year. There are few to whom the revolving year does not bring these. We have met with them; we shall meet with them again. It may be that the coming year has calamity in store for us. It may be that ere long the hand of the Lord shall be laid heavily upon us. The wealth, that now surrounds us with comfort and secures to us influence and respect, may pass from our possession. The health, that now invigorates our frame, and enables us to go forth every morning with a clear head and a strong arm for the toil and labor of life, may be exchanged tomorrow for debility, disease and racking pain. The circle of our friends, early, long-tried and faithful, in whose attachment we confide, on whose counsel we rely, in whose society we delight, may be invaded and sadly diminished by death. Have we children? Before the year fulfils its course, our sorrow may be engraven upon the tomb of one of them, or, what is far more bitter, that child, though he stands before us now in innocence and beauty, may plant thorns in our hearts by yielding to the seductions of an evil world. We know not what evil may come upon us. We have reason to expect that a measure of trial, disappointment and sorrow awaits us. Let us prepare to meet our God in these. Let us rejoice, but 'rejoice with trembling.' Let us regard all our possessions as his gifts, and hold them subject to his disposal. Let us arm ourselves for whatever calamity or trial the unfolding year may call us to endure, by cherishing a spirit of calm submission and of childlike trust, and so receive and improve it, that it may humble our pride, check our selfishness, chasten our love of the world and promote in us the work of an undying sanctification.

But it may be, that calamity may reach us not through our families, our children, our friends, our fortune, our outward position and advantages. It may strike nearer than these. It may touch our life. Perhaps we shall be called to meet God, not simply in the passing events of life, but in that judgment, where an account must be rendered of its deeds. The present year may be our last upon earth. We may not live to see its close. Before many of its months are numbered, we may be summoned. 'Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it. For that return let us be prepared. Let us enter at once upon the work of Christian repentance and reformation. Let every day, while it brings us nearer our graves, tell of new conquests over our spiritual enemies and new achievements in the paths of holiness. Let us impress upon our consciences, as it was never impressed before, the momentous truth, 'that God shall bring every work into judgment with every secret thing whether it be good or whether it be evil.' *God shall bring every work into judgment.*

It is a fearful thing under some circumstances to be judged of man's judgment. Who can enter a court of human judicature, during a capital trial, and not have his attention arrested and deep and solemn emotions awakened by the scene presented? The place itself is venerable as the seat of justice, the spot where are administered those laws, upon whose faithful and impartial execution the peace and safety of the community, the security of property, liberty and life depend. Before us are the judges—men indeed like ourselves, yet men distinguished for their exalted probity, selected for their wisdom, their learning, and their integrity. Their characters, their office, and their responsible functions conspire to fill us with respect and veneration. Around us are the crowded spectators, some apparently gazing with idle and unfeeling curiosity; yet few are unconcerned, and as the witnesses give in their evidence, and the advocates present their arguments and urge their eloquent appeals, a solemn stillness, a deep and absorbing interest pervades the assembly. There sits the prisoner, and on either side are the officers of justice, compelled by their duty to hold and retain him at all hazards, unmoved by his threats or promises, his entreaties or his tears. He may be innocent, he may be guilty; but whether innocent or guilty, he is a fellow being, and in this awful crisis, it is impossible absolutely to repress and destroy those feelings of humanity which his situation awakens, and when those on whose judgment his fate now depends give in their verdict, with what suspense and interest do we wait for the words 'guilty,' or 'not guility.' What a momentous question is at issue to the individual on trial. Yet how feeble, imperfect is this tribunal. We would not detract one iota from the advantages of these civil institutions, or from the praise and honor, which are due to those who employ the treasures of learning and exert the powers of eloquence for the public good, for the administration of justice, the defence of innocence, or the detection of guilt. Still human laws and human tribunals are weak and imperfect. They cannot discover the secrets of human hearts, and not always the truth as to human actions. Wisdom may enact many statutes and call upon vigilance and integrity to see them executed, yet often crime will remain undetected, wickedness unpunished, innocence not clearly established, right and justice not firmly upheld. But if these tribunals, weak and imperfect as they are, and a question before them of guilt or innocence involving life, excite in us such deep and solemn interest, what shall we think of that tribunal, universal and scrutinizing as the light of heaven, where not a mortal like ourselves but the infinite God, the searcher of hearts, presides, and in whose judgments are involved not the life only of the perishable body, but the interests of the immortal soul? For this tribunal, from which there can be no concealment or escape, where not the actions only but the thoughts and purposes of all hearts must be laid open, for this let us prepare; and mindful of that true and faithful witness, which every man carries in his own heart, a witness whom no gift can blind and no power silence, let us so live that in that hour we need not be ashamed as we remember our ways, but may rejoice in the testimony of our conscience that in simplicity and godly sincerity we have had our conversation in the world.

PRINCETON THEOLOGY—HEXAGON NO. XXXV.

We find no pleasure in quoting the harsh sayings which the two hostile parties in the Presbyterian Church are perpetually uttering against each other; but our readers may find it instructive, in more respects than one, occasionally to peruse brief extracts from the controversial writings of these sectarians; and were it otherwise, it might be expected of us, as chroniclers of what is passing in the different sections of the Church, sometimes to transfer to our columns passages which, offensive to good taste as they may be, will help to show where and in what degree important changes are taking place as regards religious opinions.

We have adverted, in a former paper, to a series of essays, under the title of 'The Hexagon,' from the vigorous but eccentric pen of Rev. Samuel Hanson Cox D. D., which have appeared weekly, for some time past, in the 'New York Evangelist' and other Presbyterian journals of the 'New School,' in opposition to the 'Old School' theology in general, and particularly to that of the Professors of the College at Princeton, N. J.

The subject of the last number of 'The Hexagon,' is what is called, in Calvinistic Divinity, the 'Decrees' of God. To the use of this word, as commonly used by theologians, Dr Cox objects, remarking that, 'in common rhetoric it is condemned, by the usuage and the authorities of all good English writers and of the Bible itself.' According to him, the proper word is 'purposes' of God; and he adds that, by the employment of the other term, 'decrees,' in its usual technical or theological sense, 'the mind is not edified, but confused; and the preacher attributes it, mayhap, to the depravity of his hearers, when the fault is his own.'

The Doctor then indulges himself, thoroughgoing Presbyterian as he professes to be, in severe strictures on the mode in which his Presbyterian brethren at Princeton, hold and teach the doctrine of God's 'purposes' or 'decrees;' some extracts from which follow;—

'What then are we to think of those, who so skilfully interpret his purposes, or 'decrees,' as just to confuse, or mangle, or supersede, his moral government, with whom indeed moral government is as a phrase suspected, as an idea avoided, and as a reality precluded! Yet solemn and severe as the charge is, we boldly make it, against the very genius and tendency of their inculcations at Princeton. The depravity, impotency and passivity of man as derived from Adam, on the one hand; and the decrees of God, especially of partial atonement and ill located election, on the other: these are in epitome a synopsis or a miniature likeness of their whole theology.

What are we to think of the hexagonizing philosophy? What, of the doctrine of the lecture of our venerable Princetonian? Truly, it has often been the destruction of princes, and almost as often of divines, to be surrounded with such airs of adulation, as impede the vision with their haziness and charm the understanding with their soporific fragrance. It is so wonted to his students—some of them at least—to truckle and acquiesce, if not virtually to adore, in his presence, that the order of piety now, with them, seems analogous to that of court manners, where to worship the monarch is more than to esteem him, and where obsequiousness is the road to preferment as well as the test of patriotism.

We have often read his whole lecture, and judged it as a whole, in contrast with the Bible. O how different in tone, and drift, and scope, and all persuasion! Not that there is no truth in the lecture, not that there is no piety, not that there is no genuine excellence; but, as a whole, there is next to nothing of moral government in it. Its tendencies are antinomian, fatalizing, contracted, and rigorous; instead of large-hearted, luminous, scriptural: and the theologians, that are stamped after that model and signet, will all tend to a theological asphixia and an ultimate collapse—if not to an earlier lapse, disgusted and degraded, from a comfortless and impracticable system. Possibly we have here one of the reasons that so many REVEREND incumbents recede from their appropriate work, for which, though they were solemnly ordained, yet it seems that they have no natural or moral ability; and become Reverend Schoolmasters, Editors, Presidents, Agents, or valetudinarians, either throttled with *bronchitis*, or afflicted with hypochondria, or honorably excused in some other way with a certificate from their sympathizing physician. Truly, for one, the writer may aver, that, if he had been condemned to grind out hexagonal theology in the pulpit, instead of preaching *the glorious gospel of the blessed God*, he must long ago have failed for health or heart; since, to delight in such iron-bound and ice-bound and impracticable positions, must be a thing as scarce as any other monstrosity of existence.

The whole of depravity, and regeneration, and sanctification, as well as the whole of moral agency, belongs to the class of those events that occur 'freely.' How important to distinguish these three classes!

And how important to study 'the nature of second causes,' and the phenomena especially of mind!—Mind is the instrument with which, as well as the subject on which, the preacher is to work; and should he use without understanding his own tools? Does he treat mind wisely, when he alienates it with some confounding and confounded absurdity? shows it in offer a salvation which has only a hypothetical existence, and calls this the gospel? tells it of its utter inability to do its duty? preaches passive regeneration, and limited atonement, and inability to all righteousness, and freedom to do nothing but sin—not to mention something less than a thousand allied particulars, of which it has been the severe popular epitome—too often entirely just or too mild for just—to say and to sing,

> You shall and you shant,
> You will and you wont,
> You can and you cant;
> —You'll be lost if you dont.'

If men will say all such things of us preachers, whatever we say or do, why, let them, if they dare! only let us not give them any plausible, much less any just occasion for it. But then truly we must not preach the doctrine that pervades the lecture of Dr Alexander, and which is here under consideration—with much more to come, if the Lord will, next year.

SAMUEL HANSON COX.

EXTRACTS FROM RECENT LETTERS.

Chicago, Dec. 7, 1840.

* * * You, I know, feel interested in whatever pertains to our welfare here, particularly in what concerns the Church. I am happy to speak encouragingly of our condition. Our audiences increase. Last evening our place of worship was so crowded that many were obliged to stand. Yesterday morning, the Communion service was administered for the first time; and never have I seen more sobriety, devoutness, emotion, than was manifested. Twenty three partook; and four more will join us soon. I earnestly hope that the religious sensibility which seems to be awakened will not be permitted to slumber. The foundation of our meeting-house is almost finished. The masons are at work industriously, and in eight or ten days the ridge pole will be on. We had a contribution for the poor on Thanksgiving day. Our Choir is full of zeal; the members meet every Friday evening, and they bid fair to sing exquisitely well. Rain or shine, they are always present at Church. Our ladies often meet to sew for the poor; and we have a Bible class which meets at the different houses every Wednesday evening; the number attending is constantly increasing. There seems to be felt amongst us a decided interest in religious subjects. * *

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St. Louis, Nov. 24, 1840.

* * * I left Boston, I think, on the 4th of August, and now it is past the middle of November before I reach St. Louis. The interim has been very precious to me, as you may suppose. * * * Beginning with August 9, I passed three Sabbaths in Baltimore; three in Brooklyn, N. Y.; one in Syracuse; two in Marcellus; three in Buffalo; one in Cleveland; one in Cincinnati; one in Louisville; and the next (Nov. 22,) in St. Louis. * * * In Baltimore it was recommended to me to establish a Ministry at Large on Dr Tuckerman's plan. Some of the people there think that such a ministry might be supported, and that it would do much good. I am in correspondence with —— on this subject. He is a merchant of growing resources, yearning to be actively benevolent. He says he will give his whole time, that I shall not want for funds, &c. &c. He is one of the prominent members of Mr B.'s Church, and seems to have taken up the subject in earnest. * * * During the three Sabbaths that I was in Brooklyn N. Y., Mr H. preached at destitute places on Connecticut river. His congregation at B. is large and getting stronger and stronger. When he delivered his lectures (week-day) on the doctrines of Unitarianism, his Church was crowded. Many came who had been all but persecutors, and the result seemed to be some little softening of feeling towards us. There is much conversation about a new meeting-house, and a fair prospect of having one. At any rate the people are alive. * * * As to the city of New York—Mr B's Church is nearly filled; in two years time he will have a new one. I found a fair Sunday School in the Society, and things looked quite as well as I had imagined. Of course I had little or no opportunity to judge from personal observation, it having been my lot to preach there but a single half day. From all I could learn, Dr D. is doing and has done, nobly. I had supposed that he had no Sunday School; but am glad to say, I was mistaken. * * * The next Church of our faith that I visited was at Trenton, N. Y. I passed barely two days in this town. You are aware that for some twenty five years a good man (Rev. Mr Pierce) preached there. The Church is a pretty one, but the Society small. Mr B., their present minister, has the satisfaction of knowing that it is in a better condition than it was. I doubt if our profession be half as much respected, as a profession, in New England and about Boston, as it is out here. * * * At Utica there are nearly Unitarians enough to form a Society. In fact, there is hardly a town in Western New York where a Society of Unitarians might not be gathered. At Cicero, nine miles north of Syracuse, there is a more immediate call than at Utica. The difficulty is, that these new places need strong men, for it is strong minds only which are willing to take the odium of open secession from the popular faith. It is a pity that a few more such men as Mr S. of Syracuse, cannot come out here—men of his standing, age, and character. I have no more now to tell you of the places I passed through. In another letter I hope to speak of the posts between Syracuse and St. Louis, inclusive. My work here opens slowly but pleasantly. My whole business at present is visiting the northern parts of the city and gathering statistics for a day-charity school and a Sunday School. I have thus a chance to learn the condition of things, with a view to farther operations by and bye. I have been very cordially received so far. I have been but a week in the place, and looked into only forty or fifty families. I have seen enough, however, to know how I may begin a real charity. An evening school for adults and a sewing school for girls form part of our plan. Mr E. is a choice adviser to me. I am in his house at present, but am soon to have a room of my own, freely offered me for a period, by the liberality of a young Boston merchant. It is like an outright gift of $100 to our cause. Mr E. is making arrangements for a subscription of $250 in his Society. * * *

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TRACTS.

Portland, Dec. 25th, 1840.

Messrs. Editors,—I wish to say a few words in regard to the plan, which I sometime since proposed, for securing a supply of plain, simple, direct tracts. While, as Secretary of the A. U. A., I was more among the clergymen of our denominatfon, than I have since been, I heard the wish expressed, often, and by many different individuals, that we might have a greater supply of tracts of the kind I have mentioned. Since that time, I have occasionally heard the same wish expressed. These circumstances led me to ask whether the want which seemed to be felt, could not be met? I remembered that when the Monitor was published at Dover, N. H,, those interested in that paper secured for themselves a supply of tracts from that establishment, in the way I proposed. Articles were written for the paper, and then, before distributing the type, they were struck of in the form of a tract. Such was the plan I proposed to you. And a perfect readiness has been manifested, both on your part, and on the part of the publisher of the Register, to do what may be in your power to carry out the plan and supply the want which has so often been said to be felt.

But something more than this is necessary; others, besides yourselves, must manifest a willingness to carry out the plan, or it can never go. The publisher of the Register cannot, and ought not, publish these articles in the form of tracts unless he can have some dependence upon the community as to the sale of them. Why might not each clergyman who feels the want of tracts of this character, obtain from his Parish, either by contribution, or from the female charitable society, or in such other way as he may deem best in his peculiar circumstances, the small sum which would be sufficient to furnish him with as many as he might need of these tracts for distribution, and then let the publisher of the Register know how many copies of each tract he would like. In this way Mr Reed may be warranted in going forward and carrying out the plan.

Still further, these tracts cannot be furnished unless some person will write them. Nor can a supply be secured, adapted to all the various wants of the community, unless different persons will write them. No one individual can be acquainted with all the various wants of the community. A peculiar state of feeling may exist in one parish which is much less manifest in another. I have written a tract on a subject which I considered important in my own parish. From what I have learned from others, I presume there may be some found in every parish to whom a tract upon that subject may not be inappropriate. If any of our clergymen find any other subjects important in their parishes, let them write, and I have no doubt that what they write will be adapted to the wants of many in mine. In this way the various wants of a widely extended community may be met.

I would say then to the Clergymen of our denomination, gentlemen, a plan has been proposed for meeting a want, which many of you have professed to feel. It is one which, with a little effort and expense, can be carried into operation. The Editors and the Publisher of the Register are willing to do what is in their power. All that is wanting is a little effort on the part of each one of us clergymen. If a better plan can be proposed, let it be proposed and adopted and carried vigorously into operation. If not, then let us unite in carrying this forward until a better is suggested. A little effort on our part, by occasionally writing a tract, and by circulating them when printed is all that is required. And if this cannot be put forth, it will appear, I think, that it is much easier to talk than to act—to tell of wants that are felt than it is to make exertions to supply them.

It may be thought that I am over anxious upon this subject because it is a project of my own. It is not so. It is not new. I claim no credit. I proposed it because I wished to have something more than mere talk upon the subject. If the plan succeeds I shall rejoice in the good that may be done. If not, I shall be content as to the result. I have formerly, as you well know, taken some part in starting other papers than the Register, and in receiving such tracts as I thought adapted to the wants of the community where I resided, from other sources than the A. U. A. I have of late felt deeply the importance of concentrating our interests and efforts upon the publications which are already in operation. I have increased the subscription for the tracts of the A. U. A. in my own parish considerably from what it was last year. I am extremely desirous of increasing also the circulation of the Examiner, the Register and the Miscellany. I regard them as important fellow-laborers in the work of promoting a truly Christian state of feeling and conduct in the community.

Very truly yours,

JASON WHITMAN.

DEDICATION AT WEST CAMBRIDGE.

On Wednesday, December 2d. the new Meeting-house erected by the Rev Mr Damon's society in West Cambridge, was dedicated to the worship of Almighty God. The Introductory Prayer was offered by Rev Mr Ripley of Waltham; Reading of the Scriptures, by Rev Mr Muzzey of Cambridge-port; Sermon, by Rev Dr Henry Ware Jr., of Cambridge; Prayer of Dedication, by Rev Mr Stetson of Medford; Address to the Society, by Rev. Dr Francis of Watertown; Concluding Prayer and Benediction, by Rev Mr Newell of Cambridge. The performances were all excellent. The Pastor of the society was prevented by sickness from taking any part in the exercises. Except this serious disappointment to himself and his people, there was nothing to mar the happiness of the interesting occasion. The whole cost of this house was between eight and nine thousand dollars. The sale of the Pews in the afternoon more than covered the cost of the house. The cost of the Pulpit, which is of mahogany and very beautiful though plain, was two hundred dollars. Repairs of the clock and ornaments not at first contemplated on the spire, three hundred more. All included, however, in the general cost of the house. An Organ has been purchased by subscription, at a cost of one thousand dollars. The members of this Society have exhibited a very commendable spirit of enterprise and zeal in the building of this beautiful Temple which they have so richly furnished and ornamented without and within. May it prove to them none other than the house of God and the very gate of heaven.—*Communicated.*

INSTALLATION AT LANCASTER.

The servicces at the Installation of Rev. Edmund H. Sears, late of Wayland, over the First Church and Society in Lancaster took place on Wednesday the 23d of December. A Council, in which 17 or 18 Churches were represented, convened at the Lancaster House, and having attended to the customary business proceeded to the Meeting-house which, though unusually large, was filled with an expecting and attentive audience. Every thing denoted the deep interest felt in the occasion by those present. The Society, but six months since, was suddenly called to the painful duty of consigning to the grave the remains of their venerable and honored Pastor, Dr Thayer. It is an event, most happy and propitious, that they have so soon and with entire unanimity called another minister to preach to them the everlasting Gospel; in this, too, most signally following and crowning the earnest wishes and prayers, in their behalf, of their late Minister. He can have no greater joy, we may well believe, than to know that they, for whose welfare he labored so long, walk in love and in peace.

The Introductory Prayer was made by Rev. Mr Hill of Worcester, who also read appropriate Selections from the Scriptures. The Sermon was by Rev. Dr Ware Jr. from the words, 'And he is head over all things to the Church, which is his body.' Dr Ware maintained that Christianity is an institution divinely appointed, and that Jesus, the Son of God, is its ordained Head;—the source of all the truth, hopes, and spiritual life which are to be found in the Gospel. He maintained that Jesus must be received as a divinely ordained Lawgiver, as one specifically appointed and supernaturally sustained by God, by all who claim to be his disciples. It does not suffice, in order to be a *Christian*, to receive the principles, imbibe the spirit, and conform in life and conversation to the precepts of the Gospel. One who does this 'is a good man, is a religious man; but is not a *Christian*,' unless he also receive Jesus as a Teacher and Lawgiver supernaturally commissioned and miraculously endowed. The writer of this does not attempt to give a sketch of the discourse; but barely alludes to its main doctrine. The Prayer of Installation was offered by Rev. Isaac Allen of Bolton. The Charge was given by Rev. C. Lincoln of Fitchburg; it was impressive and fervent. The Right Hand of Fellowship was given, in an earnest and affectionate manner, by Rev. R. P. Stebbins of Leominster. Rev. Mr Robbins of Boston made an Address to the Society, happily conceived and expressed in neat and graceful language. Its doctrine was good and might be advantageously borne in mind by all his hearers, to whatever religious Society they might belong. The Concluding Prayer was offered by Rev. Mr Thayer of Beverly. One of the largest Choirs we remember to have seen in any of our Churches contributed their essential and most acceptable aid to the services of the occasion.

The present prospects of this Society are apparently all that its warmest friends could ask or wish. That they may be fully and to a late day realized, must be the sincere wish, and hearty prayer of every friend of our Zion, and lover of Christian Truth and Freedom.—*Communicated.*

RECENT PUBLICATIONS.

The History of Harvard University. By Josiah Quincy L. L. D., President of the University. Cambridge. Published by John Owen. 1840.

The Alumni of Harvard and the public generally have been long expecting this work with great intetest, and will be gratified that it is at length published. We have been able to read only one or two chapters, and are not qualified to express any opinion as to the merit of its history. Its size however, (two volumes royal 8vo of 600 pages each) is a sufficient evidence of the industry and research employed in its preparation, and the character of its author a sufficient pledge that he has done justice to his subject, and to the distinguished men who have from time to time administered the affairs of the University. We copy from the Daily Advertiser the following comprehensive account of the volumes.

'The history of Harvard University, by the Hon. Josiah Quincy, President of the University, founded on the discourse delivered by him at the celebration of the second centennial anniversary on the 8th of September, 1836, has been long expected with some impatience. It has at length appeared, in two large royal 8vo. volumes of 600 pages each. The manifest labor of the work, arising from the variety of detail, connected with the whole history of the

times, and drawn from a vast number of sources, extending over so wide a field of inquiry, to be executed in the midst of the pressing daily avocations of the head of the institution, account sufficiently for the delay in the publication. We can speak at present of the execution of the work only from a very cursory examination.—There is no hazard in saying from such a perusal, that it is rich in materials, many of which have escaped the notice of even extensive readers, and that it bears marks of thorough research, and great care in the collection and verification of facts, and judgment and skill in the arrangement and developement of the narrative. Its mechanical execution is in a style entirely worthy of such a publication. It is printed on a beautiful type and paper, and in a style of workmanship which leaves nothing to be desired. Any thing more expensive would be gorgeous and misplaced. It is embellished with twenty-one illustrative engravings and vignettes, one of which serving as a frontispiece, is a view of the university buildings, with the procession in the centennial celebration of 1836, and another view of the beautiful new library building, called Gore hall. We learn from the preface that the design and sketch of the frontispiece, and also the original sketches of the vignettes, which form beautiful and appropriate embellishments of the work, were executed by the eldest daughter of the author. The work is published at the University Press, under the care of Mr Folsom, and it has been presented by the author to the corporation, by whom it is published by subscription, the proceeds of the sale to be appropriated to the beneficiary fund of the college. The publisher, John Owen, Esq., with a liberal zeal for the interests of the institution, has relinquished all compensation for his services, and the whole net proceeds of the sale will be devoted to assist indigent students in the University. It is published at the very low subscription price of $5.

The New Idolatry. A Sermon preached to the First Church on Sunday, 22d. November 1840. By its Minister, N. L. Frothingham. Boston. Printed by J. T. Buckingham, 1840.

From a note prefixed to this sermon, we learn that it is one of three, which the author has been requested by the committee of his society to publish. If the two withheld are as good as the one before us, we regret that all three have not been given to the public. The title of the sermon, 'The New Idolatry,' explains its character. The text is in Psalm xcvii. 7, 'Worship Him all ye Gods.' The purpose of the discourse is to show that while the old forms of idolatry are passed away, while, 'we have become too enlightened if not too spiritual for any gross conceptions like those, we may yet find something in our own times that is as much at variance with the old scriptural faith as the calves at Bethel were with the first precept of the decalogue; something that looks like the setting forth of strange gods. For all things are such, that usurp the reverence which is due to the Holy One; and these may be woven as well out of the impieties of a daring speculation, as they were ever carved or molten out of the productions of the earth, or beheld in the great lights of heaven. Indeed, may it not be a chief difference between those that began the earliest and these that come last, that instead of being gross they are sublimated; instead of being material they are intellectual; instead of being visible figures they are abstractions of the brain.'

He continues thus:

The present era seems to be the apotheosis of human nature. Human nature is exalted into the heavenly places, to acknowledge nothing above it own height. Man, who started into his first deviation from the truth by the worship of the surrounding universe, appears approaching as his last delusion to the worship of himself. Ah, poor worm! He, whose knowledge of what is about him is so mixed with mistakes, and whose knowledge of what is before him in the coming day is nothing; he, whose reason is bewildered with the pressure of a little blood, and whose breath expires with the loss of a little;—he, so dependent; he, so confined; the subject, the offender;—whose proud thoughts are transcended by the miracles of the creation, and confused by the mysteries of his life;—does he thus use the understanding which the Almighty has inspired, to exalt that inspiration into the Divinity? Does he go almost as far, with his spiritual fancies, to cloud over the idea of 'the God and Father of our Lord Jesus Christ,' as the materialist with his doctrine that grovels the lowest? If he do, how much has he gained by casting down the graceful image, that at least represented something divine, though it might have been modeled but out of clay; by throwing away the incense, that at least expressed something as its sweet smoke curled upwards; by deposing from his sacred eminence the sun, who is something, as he rolls and shines on high with his Maker's glory, and fills our humble globe with the fruits of his Maker's love;—how much has he gained by doing all this, if the heavens have grown empty to him, and the bright regions of Christian faith are changed into a sentimental wilderness, and he turns worshipper of his own soul? Give me back the simplest forms of a child's credulity, rather than mislead me into any philosophical refinement, that instructs me to presume, and leaves me to perish.

After reviewing the different forms of idolatry, the worship of images, the adoration of the invisible agencies of the natural world, and the mistaken homage men paid to the 'host of heaven,' and showing how they have yielded to the progress of knowledge and truth, and 'lie buried among temples and ruins and old remembrances,' he asks.

And now shall he who has thrown away all these idolatries set up another? Shall he who has climbed so high revere nothing above him? Shall he who has learned so much outlearn the need of prostration and the call to prayer? Shall he grow vain of what he has accomplished and what he has become, and say with the impious one in the prophecy, 'I am, and there is none else'? Shall he exalt himself into that false seat, from which he has banished every other pretension? There is something like this to be apprehended. He has come to speak in too swelling words of his own eminence, and in too vague and bold ones of Him who is over all. His daring speculations own nothing to be too sacred for their shod feet. 'I will demand of thee,' he says to Jehovah, 'and answer Thou me.' I am almost unwilling to mention in a Christian assembly, that, among the newest juggles calling itself a philosophy, in that European country which has taken the lead of all others in the wildness of its intellectual conceits, is the doctrine that God first arrives at self-consciousness in the spirit of man. I could not bear to speak, nor could you to hear, another word of such senseless profanity; nor do I refer to it as if in our own land it had a single adherent. But it could not be wholly past over in the present connexion. Neither ought it to be forgotten, as showing the tendencies, into which the theoretic extravagancies of our period of the world appear to run; towards the exaltation of man, rather than the praise of his Creator; towards the deifying of a thought, rather than the soul's humble allegiance to the Being of beings.

We remember into whose mouth the primitive tradition put the promise to the first pair: 'Ye shall be as gods.' It was insidious then. It is insidious now. It sounded like wisdom, but came from a reptile. It flattered the ambition of those whom it led to their fall. 'I have said, Ye are gods,' the psalmist writes of the distinguished and lordly among the earth's sons,—its mighty ones, its judges, its kings. But he saw the shallowness of their discernment, and the briefness of their authority, the stains on their robe, and the brittleness of their crowns; and he made haste to add, 'but ye shall die like men.' That lesson of death, were there no other, might well abash human pride, and abate all mortal confidences. We die;—and then whatever we have cleaved to forsakes us, and whatever we have leaned on sinks under us, if we have not a love and a reliance elsewhere than here. We die;—and 'in that day the thoughts perish,'—the plans that we were pursuing and the theories we had framed. Alas! if we have not first treasured up righteousness, and submitted ourselves like babes to the decrees of eternal truth.

One may hear discourses on faith, in which by that holy word shall not be meant faith in any written testimony, or any religious impressions however transmitted, or even in the Supreme Power whom all acknowledge;—but faith in man. And doubtless there is a sense in which we are cordially to receive this. We should trust in the capacity and the ability, that it has pleased God to lodge in the human heart. We should have an animating hope in the progress and higher destination of the human race. We should avoid degrading and discouraging views of what we ourselves can be, and what the generations that are to follow us shall be. For the first of these will depress the ability that we really possess, and the other will throw over us a shadow scarcely less injurious to our endeavors than to our enjoyment. But I have no faith in man, except what is derived from trust in God. I have no faith in any good that he will do, but through the divine grace. I have no faith in any eminence that he will reach but through the divine appointment. It has been confidence of a religious sort, and such as comes from above, that has inspired and carried through his noblest achievements. Has anything that is less availed him, or can it avail, in bearing the gloomy trials of his lot? Let him look upwards first. The poets of the heathen may teach him this, as they sing: 'Let us begin with Jove.' It is an ill omen for him, when he leans but on his own understanding; when he commits himself to his own will; when he glories in his own strength. And he has arrived at the most hopeless of his idolatries, when he puts that 'image of God,' in which he is created, in the stead of Him who so created it.

Confessions of an Inquiring Spirit. By Samuel Taylor Coleridge. Edited from the Author's MS. By H. N. Coleridge, Esq. M. A. Boston: James Munroe & Co. 1841. pp 129.

This volume contains seven Letters to a Friend on the Inspiration of the Scriptures, which were left by the author in manuscript at his death. We have turned over its pages with eager interest, but, we must confess, not with much profit. There is a class of persons, however, who may derive advantage from it—we mean such of our orthodox brethren as have yet to learn the true importance of the difference between the two positions—'The Bible *contains* the religion revealed by God'—and—'*whatever* is contained in the Bible is religion, and was revealed by God.' That the former is true, and the latter false, it is the object of the book to show. We subjoin a passage from the letter in which the author states the argument between himself and the advocates of the popular belief, 'particularly the learned and reflecting part of them, who are influenced to the retention of the prevailing dogma by the supposed consequences of a different view, and especially by the dread of conceding to all alike, simple and learned, the privilege of picking and choosing the Scriptures that are to be received as binding on their consciences.'

Between these persons and myself the controversy may be reduced to a single question:—

Is it safer for the Individual, and more conducive to the interests of the Church of Christ, in its twofold character of pastoral and militant, to conclude thus:—The Bible is the Word of God, and therefore true, holy, and in all parts unquestionable;—or thus—The Bible, considered in reference to its declared ends and purposes, is true and holy, and for all who seek truth with humble spirits an unquestionable guide, and therefore it is the word of God?—

In every generation, and wherever the light of Revelation has shone, men of all ranks, conditions, and states of mind have found in this Volume a correspondent for every movement toward the Better felt in their own hearts. The needy soul has found supply, the feeble a help, the sorrowful a comfort; yea, be the recipiency the least that can consist with moral life, there is an answering grace ready to enter. The Bible has been found a spiritual World,—spiritual, and yet at the same time outward and common to all. You in one place, I in another, all men somewhere or at some time, meet with an assurance that the hopes and fears, the thoughts and yearnings that proceed from, or tend to, a right spirit in us, are not dreams or fleeting singularities, no voices heard in sleep, or spectres which the eye suffers but not perceives. As if on some dark night a pilgrim, suddenly beholding a bright star moving before him, should stop in fear and perplexity. But lo! traveller after traveller passes by him, and each, being questioned whither he is going, makes answer. 'I am following yon guiding Star!' The pilgrim quickens his own steps, and presses onward in confidence. More confident still will he be, if by the way side he should find, here and there, ancient monuments, each with its votive lamp, and on each the name of some former pilgrim, and a record that there he had first seen or begun to follow the benignant Star!

No otherwise is it with the varied contents of the Sacred Volume. The hungry have found food, the thirsty a living spring, the feeble a staff, and the victorious warfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many-chambered storehouse. * * * Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be beyond compare the most perfect instrument, the only adequate organ, of Humanity. And are all these testimonies and lights of experience to lose their value and efficiency, because I feel no warrant of history or Holy Writ, or of my own heart for denying, that in the framework and outward case of this instrument a few parts may be discovered of less costly materials and of meaner workmanship? Is it not a fact that the books of the New Testament were tried by their consonance with the rule, and according to the analogy, of Faith? Does not the universally admitted canon—that each part of Scripture must be interpreted by the spirit of the whole—lead to the same practical conclusion as that for which I am now contending;—namely, that it is the Spirit of the Bible, and not the detached words and sentences, that is infallible and absolute?

The Farmer's Almanack, for 1841. By Robert B. Thomas. Boston: Jenks & Palmer.

It is nearly fifty years since this popular annual first made its appearance; and the number before us is at least as good as any one of the series we have seen.

TO THE MEMBERS AND PATRONS OF THE HOWARD BENEVOLENT SOCIETY.

Your Standing committee, in compliance with custom, present their twenty-ninth Annual Report.

We are constantly reminded that death is removing some of our most valuable members and patrons. During the past year Dea. Thomas Vose, one of the early members and efficient supporters of this Society, and for many years, its President, has deceased. The poor can no longer share his Christian sympathy. But may they never suffer for the want of those who shall imitate his example.

It appears from your Treasurer's account, that the amount expended during the year has been $2,029.91. That the actual receipts of the year 1840 are $900 less than those of 1839. A similar comparison shows that the amount of distributions has been less by $597 than in 1839. These facts show a gradual diminution of funds and expenditures. We are unwilling to admit that there is any want of confidence in the utility of the Society, or that the community are less benevolent than formerly. Nor are we now in possession of facts to warrant the conclusion, that our number of worthy poor is so reduced as to justify this reduction in our charities. We have not sent away a *worthy* applicant without something, although we may not have given in all cases, what true benevolence dictated. We have been careful to ascertain who were worthy of your charity, and to help no others. If any have complained that they have been rejected, we hold ourselves ready to give a satisfactory reason for such rejection. We wish to guard well the treasures intrusted to us against the impious and ruthless hand of the idle and vicious impostor. The most valuable aid, as attested by experience and the observation of the best and wisest, is that which prevents pauperism and its attendant ills. We act upon the principle in our distributions, and co-operate with other societies in sustaining it. But the object of this Society is to apply the remedy to existing cases of poverty. There always will be a large class of virtuous, industrious poor, made so by causes over which man has no control. Some of these are the recipients of your private charity. Others, who need the same aid at particular seasons of the year, and must suffer without it, have no private benefactors. But they need not and ought not to be sent to the poor-house. For example, an industrious mother is sick three or five weeks or her children may be sick. In this case some help is needed. There is the aged father or mother worn out by hard labor, but they manage to support themselves with a little assistance during the winter. An industrious father is sent home helpless by some accident, and his means of support are suddenly cut off. The broken hearted mother is struggling by economy and industry to get a lean support for her children. In many of these and similar cases, the sufferers are strangers and have no source, but the one opened by charity, to which they can repair.

We add, although it may seem unnecessary, that the summer has passed and the harvest gathered in. Our Heavenly Father has been good to all and sent a bountiful supply to his creatures. While some have gathered nothing, others, as his stewards, are intrusted with much for wise and timely distribution. Cold winter now comes on. The fears of the feeble and aged are already excited, as they seclude themselves in their desolate homes. The chilling blasts which sweep around their dwellings and moan through every crevice, but echo the deep sighs of the desolate spirit within. Could you see their cold hearth, empty wardrobe, and basket, and hear the orphan's cry, your sympathies would be moved. You will not forget them in your comfortable homes and social enjoyment when you *hear* of their destitution. Many of them will die before another spring shall open. You will not have another opportunity to administer to their comfort.

Another painful thought forces itself upon the mind. Our calls upon the benevolent public cannot be less frequent or less urgent, while the facilities of intemperance and dissipation increase so rapidly. Our city presents an awful spectacle. It seems as though the desolating fires had burst out afresh, and with greater fury. Nothing swells our list of applicants so rapidly as the fall of fathers by intemperance. Already have we been admonished of what we are to expect during the approaching winter. Those who *ought to support their families will not*. Will the benevolent relieve them so that they shall not suffer and die of cold and hunger?

MOSES GRANT, *President.*
ARTEMAS SIMONDS, *Secretary.*
CALVIN WHITING, *Treasurer.*
December 1, 1840.

Standing Committee of H. B. Society, for 1841.—Ward 1. H. Chadbourn & Co. Wood Wharf, Commercial Street.—2. Jos. Moriarty, Salem Street, No. 35.—Ephraim Milton, Clark Street.—3. Lewis Jones, Union Street, No. 36.—T. W. Haskins, Washington Street, No. 46.—4. S. G. Shipley, North Federal Court.—5. M. Grant, Cambridge Street, No. 7, and Union Street, No. 9.—6. Rev. W. Howe, Temple Street, No. 26.—7. T. Tarbell, Water Street, No. 55.—8. J. W. Warren, Jr. Federal Street, No. 46.—J. W. Gates, Commercial St. No. 26.—9. Daniel T. Coit, High Street, No. 12.—10. Jos. Eustis, Front Street, No. 113.—11 Calvin Whiting, Warren Street, No. 35.—Artemas Simonds, Overseer's Office, Faneuil Hall.—15. Alvan Simonds, South Boston, corner Broadway and Turnpike Street.

DEDICATION AT WESTON.

The new Congregational Church in Weston, (Rev Dr Field's) was dedicated on the 10th of last month. Introductory Prayer by Rev Dr Lamson of Dedham; Reading of the Scriptures by Rev Mr Gannett of Cambridge-port; Dedicatory Prayer by Rev Mr Allen of Bolton; Sermon by Rev Dr Field, the Pastor of the Society; Concluding Prayer by Rev Mr Ripley of Waltham. We understand that the occasion was one of great interest, the sermon very excellent, and all the services appropriate and edifying.

For the Register and Observer.

PRAYER—A FRAGMENT OF A LETTER.

* * * You tell me that A. must be a very defective Christian because he does not pray in secret. But how, my brother, do you know this? When you passed a week, last summer, at his father's house, I believe you occupied the same bedchamber with him, and that might give you an opportunity of observing whether he put his body in the attitude of prayer at night and morning; but how could you see his soul? For aught you know, he might lie on his bed and pour out from his heart warmer thanks, more penitent confessions, and more heartfelt petitions than ever came from your lips while your knees were bent and your eyes upraised. I confess that if he had knelt with you, and you together had worshipped, one leading with his voice the thoughts and prayers of the other, it would have been more social, more like brotherhood. But I know not whether it would have shown in him any more humility or any deeper love to God. You say that he did not withdraw at any hour during the day, as if for meditation and prayer. But did you see his heart and his thoughts? How do you know that his secret prayer was not repeatedly rising to God during the day?

Do not, dear brother, imagine that going twice or thrice a day to utter words of secret prayer is what Jesus meant by going to the closet. I think it is the best, *a great deal the best* for a man to have regular hours for secret prayer and to let his prayer be made on the knees and in an audible voice. But let me tell you from my own experience, (and to you, my brother, I may thus freely speak) let me tell you that sometimes the heart remains cold and the prayers are but a form although regularly made, while at other times when prevented by circumstances from observing the forms of prayer the heart is warm and the spirit often looks up to God in the true prayer of faith. When I, like A., have a friend to occupy the same chamber at night, he does not always know, I can assure you, whether I pray or not. I do not think that when with a friend who is not religious, it is always best to invite him to join in prayer; and if we do not *unite* in prayer, I do not like to take the attitude of devotion and pray in silence. Let there be display, if you wish, of your taste for beauty, of your ear for music, of any thing you please, except your religious feelings. Communion with God must be *in secret* to be hearty. I do not mean that there can be no real, social prayer; but those who really offer it are none but those who also really and truly commune in secret. When I pass the night with a friend whom I know to be religious, I always join with him in prayer; yet I blame no one harshly for not doing it, and I think you are a little hasty in concluding that A. does not pray, when all you can say is, that you have not seen him in the usual attitude of prayer.

SUNDRIES.

It is stated that the manufacture of ardent spirits in Ireland was less, by 3,000,500 gallons in the year ending 10th October, than in the preceding year.——Steps have been taken towards establishing a second Unitarian Society in Brooklyn, N. Y.——The population of Michigan has increased, during the last ten years, more than 700 per cent; the number of inhabitants in 1830, was 28,000; in 1840, it is 211,205.——An Examination of the work of Edwards on the Will, by President Day of Yale College, is soon to be published.——The whole number of Colleges in the United States is 93; of which 7 are under the influence of the Baptists.——Rev. Mr Emmons has recently gone, as a Unitarian preacher, to Marcellus, N. Y., and Rev. Mr Whitney, to Rahway, N. J.——The total number of Presbyterian congregations in Ireland is estimated at 460, many of which are Unitarian.——The population of Indiana has a little more than doubled during the last ten years; it is now 683,314.

INTELLIGENCE.

Post Office Department.—By the annual report of the Postmaster General, it appears that the annual transportation of mails on routes as they existed on the 1st of June, was 36,370,776 miles, the expense of which was $3,296,876. The number of Postoffices in June last was 13,468. The whole revenue of the Department for the year was $4,539,265 68. The expenditures during the same time were $4,759,110 85, leaving the excess of expenditures $219,845 17.

The Postmaster General recommends some important reforms in the mail establishment, the most noticeable of which are, a reduction of 25 per cent on letter postage, and an increase of *one hundred per cent* on newspapers. The Boston Daily Advertiser thus alludes to these proposed changes.

'A reduction of letter postage, and a change in the manner of assessing it—placing it on the weight of the letter, and not on the number of pieces of paper—is strongly demanded by the public interest. But a reduction of 25 per cent we do not think sufficient. A reduction of 50 per cent, there is reason to believe, while it would afford a great accommodation and encouragement to business, would leave the Department an income nearly if not quite equal to that which is derived from the present rates. Ten cents we think should be the maximum postage for a letter not exceeding the weight of a single sheet of thin letter paper, conveyed to any part of the United States. Such a reduction would greatly increase the number of letters written, and it would lessen the inducement for sending by private conveyance—a practice which no prohibitory laws can prevent.'

Railroad Subscription.—The Salem Gazette says—of the subscriptions to the stock of the Portsmouth and Portland railroad—'About $500,000 have been subscribed to the stock in Boston and Saco; and it is presumed that the work will be prosecuted without delay. When the road is completed, the distance from Portland to Boston will be travelled in from four to five hours. The receipts of the Massachusetts Eastern Railroad have been increased about $200 per day, since the opening of the New Hampshire section from Newburyport to Portsmouth.

Murder.—The Richmond Compiler of the 10th inst. states that Mr Edward Taylor of Manchester was murdered on Tuesday the 7th ult. by a runaway negro, whom he was conveying to Chesterfield jail.

Cure of Squint Eyes.—The Medical and Surgical Journal of this week contains a report of six operations performed in this city by Dr. J. H. Dix, for the cure of *strabismus* or squint eyes. Five of these operations were performed on females, and one on a male patient. This operation, which consists in the dividing of a muscle of the eye, was performed in each case in the presence of several physicians. The operation is stated to have been in four of the cases entirely successful, the squint being wholly removed; and in two the eye is improved, though the defect is not wholly removed. In these two cases the operation is to be repeated—a second division having been found necessary in one of the successful cases.—These operations were performed from the 16th of October to the 5th of November, and were we believe the first operations of the kind performed in this country, this method of cure being of recent European discovery. The Journal from which we take these facts contains a particular statement of each case.—*Boston Daily Advertiser.*

A 'sober second thought.'—The Whigs of St. Louis, in the exuberance of their joy produced by the late signal triumph of their party throughout the Union, immediately upon its completion raised quite a large fund of money to be wasted in burning powder, illuminations, bonfires, and other demonstrations of their triumphal rejoicings. A few of the more cool and considerate of the party, however, conceived the *novel* idea that a much more sensible manner of using the money and testifying the gratification of the party might be adopted, and urging their sentiments on the subject upon their fellow whigs of the city, they had the strange success to obtain a general meeting of the party, and the passage thereat of resolutions providing not only for the distribution of the fund among the poor of the city, but also for the razing of their log cabin, and a distribution of its materials in the same manner. The example thus set by the whigs of St. Louis is one which we take pleasure in extolling, and also in recommending to politicians of all parties and of all places, as an unexceptionable pattern for their adoption on all similar occasions.—*N. Y. Sun.*

The Fisheries.—The Yarmouth Register says the fishing business has been bad enough the past season. The catch of mackerel has fallen off immensely. The cod fishing business is in a better condition, but that has fallen off also.

The Boston Almanac.—This almanac for the ensuing year has just made its appearance, from the press of Mr Dickinson, as heretofore, in a very neat and compact style of typography. The calendar pages, besides the usual columns indicating the movements of the sun, moon, and tides, contain corresponding tables, showing the temperature, and state of weather and course of wind of each day of the present year. Next to the calendar are tables of the members elect of the City and State Governments, for the ensuing year. Then follow a chronological table of the principal events of the current year in the city of Boston—a copious table of general events—and a description of fires in Boston during the year. Then follow biographical notices of a number of distinguished men in the early history of Boston—a table of gold coins—and the census of Boston.—Then follows a Business Directory in which the several trades and professions are alphabetically arranged, and the persons and firms engaged in them in the city of Boston also alphabetically arranged under their respective heads, with an indication of their places of business. This constitutes the most extensive department of the almanac, and it must be a highly useful table. Next follow alphabetical tables of the streets, wharves, packet stations, stages and stage routes, omnibuses, with their stands, public houses, public buildings, societies, banks, with capitals and officers, insurance offices, &c. Besides these are tables of the principal officers of the Government of the United States—the city governments of Salem and Lowell—a list of the Courts of Massachusetts—and a history and description of the city of Lowell. All this is embraced, by the use of a compact and delicate, but very distinct type, within the space of 120 small pages, and sold at the low price of 25 cents. It will doubtless continue to hold its place in common use, as a convenient and almost indispensable manual for reference, on all matters embraced within its scope.

Recognition of Texas.—A late number of the Dublin Register has the following paragraph:—

'A commercial treaty between Great Britain and the republic of Texas was signed at the Foreign Office on Monday, by Lord Palmerston and Gen. James Hamilton, the envoy from that republic. This convention recognises the independence of the new republic.'

Of this the Register complains with severity,—calls it 'a foul blow to the cause of liberty'—says that Texas 'has, as it were bound up the principle of slavery in the very heart of her constitution'—and quotes in proof of it, as follows, the 9th and 10th sections:—

'Sec. 9.—All persons of color, who were slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the bona fide property of the person so holding said slave as aforesaid.—Congress shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the republic with them, and holding them by the same tenure by which they were held in the United States; nor shall Congress have the power to emancipate slaves; nor shall any slaveholder be allowed to emancipate his or her slaves without the consent of Congress, unless he or she shall send his or her slave or slaves without the limits of the republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the republic, without the consent of Congress; and the importation or admission of Africans or negroes into this republic, excepting from the United States of America, is forever prohibited and declared to be piracy.'

'Sec. 10—All persons (Africans, the descendants of Africans, whether in whole or in part, and Indians excepted) who were residing in Texas on the day of the declaration of independence, shall be considered citizens of the republic, and be entitled to all the privileges of such.'

City of Dublin.—It is stated in a foreign journal, that in a recent address of Chief Baron Brady, he stated that after an interval of two months there had not been presented for trial in that city a single case of homicide, nor a single case of assault endangering life, or of committing malicious injury on person or property.

Edinburgh and Glasgow Railway.—This magnificent structure, the most important work on the Glasgow and Edinburgh railway, is advancing towards completion. When finished, it will be one of the greatest works of the kind on any railway, consisting of upwards of thirty arches, which are connected by an earthen embankment with another bridge of ten or a dozen arches more. The height to which these arches tower forms not one of the least singular features of the structure; and when it is remembered that they are all constructed of substantial masonry, some idea of the cost incurred in the erection may be formed.

TO SUBSCRIBERS AND THE PUBLIC.

A new volume of the Christian Register commences with the present number.

The proprietor would take this occasion to state the satisfaction he has received from the general and decided expressions of approbation of the paper under its present management; and also the assurance he feels that its character will be a guaranty for the continuance of its present support. He wishes also to suggest to all the friends and patrons of the paper, who think it may be an instrument of advancing the interests of truth and practical religion, that now is a favorable time for commencing subscriptions, and to solicit, as he would most respectfully and earnestly, their good offices in recommending it to the notice and patronage of their friends.

'The Union Pastoral Association' will hold their stated meeting at the house of Rev S. K. Lothrop in Boston, on Tuesday, Jan. 12, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

MARRIAGES.

In this city, on Thursday evening last, by Rev. Mr Bartol, Mr Jones S Davis, of Springfield, to Miss Louisa Cogan, of Nashua, N. H.

In West Roxbury, on Sunday evening, Dec. 20, by Rev. Theodore Parker, Mr James W. Worsley, of Boston, to Miss Julia Ann Bartlett, of R.

In Fall River, Hon. Nathaniel B. Borden to Miss Louisa, daughter of Mr Pardon Gray.

In Duxbury, by Rev. Mr Moore, Mr George Peterson to Miss Hannah H. Prior.

In Medfield, Mr Wm. Davis to Miss Mercy S., youngest daughter of the late Rev. Thomas Prentiss, D. D., of M.

In Hingham, 16th ult., by Rev. Mr Stearns, Mr Henry C. Hamlen, of Augusta, Me., to Miss Abby L., daughter of Samuel Hobart, of H.

In Fairhaven, Dec. 8, Ezekiel R. Sawin, Esq., of F., to Miss Catharine H. Wady, of New Bedford.

DEATHS.

In this city, on Wednesday morning, Mr James Haley, President of the Mechanic Apprentices' Library Association, 20.

In this city, 26th inst., Mr Josiah Derby, 56.

In this city, on Sunday morning last, Mr E. P. Blanchard, 30.

In Roxbury, on Sunday morning, of consumption, Henry F. Howard, 18.

In Charlestown, on Sunday morning, widow Mary Burnham, 92.

In South Dennis, Mr Jeremiah Baker, 93. Mr B. was in the army commanded by Gen. Washington, and was at the fortifying of Dorchester heights. He was one of a volunteer company from Yarmouth, commanded by Capt. Joshua Grey.

In Oregon, Ogle county, Ill., 27th ult., Miss Julia Leland, daughter of Judge Leland, of Roxbury, 23.

In Frankfort, Ky., James G. Dana, Esq., Counsellor at Law, and Reporter of the Decisions of the Court of Appeals, formerly of Massachusetts.

NEW BOOKS—Constance, or the Merchant's Daughter—Humphrey's Clock, No. 10, by Boz—Howitt's Visits to remarkable places—Howitt's Rural Life of England—Sermons to Children, by Rev. Mr Greenwood—The Rhode Island Book—Memoir of Dr Bowditch, by his son, new edition—Travels to the city of the Caliphs—Thoughts on Past Years, by Keble—Patrick on Prayer—Poetry of Woman—Coleridge's Confessions of an Inquiring Mind—Mrs Adams' Letters, new ed. 2 vols—Sacred Melodies, or Hymns for Youth—Bryant's American Poets—Halleck's British Poet's—James Smith's Letters &c reprinted—Mrs Norton's Dream, and other Poems—&c &c &c

For sale at TICKNOR'S, corner of Washington and School streets. jan 2

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Visits to Remarkable Places—Old Halls, Battle Fields and scenes illustrative of striking passages in English History and Poetry: by Wm Howitt, author of Rural Life in England.

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THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for January.

Holy Times. A Sermon by Rev. F. W. P. Greenwood, D. D.
Veneration
Biographical Sketch
Juvenile Poems
Introduction to John's Gospel
The Baptized Child. A fact
The City of Edinburgh
Popular lectures
Notices of Recent Publications
Intelligence &c &c &c.

*** The publishers respectfully request the attention of the Unitarian community to this periodical.—Though it has now been established nearly two years, and every attempt made to adopt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of Intelligence both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor anything like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine the work. WILLIAM CROSBY & CO., Publishers. 118 Washington St. jan. 2

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(From the Rev. George Benedict, Pastor of the Stanton street Church.)

Dear Sir: The engravings are as valuable as they are numerous, leaving but few errors to be pointed out. You have done well, in preparing it, in avoiding all doctrinal disquisitions. I find the book strictly devoted to the history, geography, natural history, and antiquities of the Sacred Volume. The whole publication is consequently free from every tinge of sectarianism, and must prove equally acceptable and valuable to all denominations of Christians. I shall recommend all my people to possess themselves of a copy of the work; and I merely discharge my duty, in saying, that every Christian parent should place it within the reach of his household.

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POETRY.

For the Register and Observer.

ANOTHER YEAR.

Time, thou art speeding unheard away,
Silent and swift as the meteor's ray,
Bearing afar on thine eagle wing,
Trophies of joy from the heart's deep spring;
Snatching hope's buds with their promised bloom
To wreathe thee a garland to deck the tomb.

Noiseless though sure is thy dreamy tread,
Stealing the light from the sunny head,
Quenching the beam of the love-lit eye,
And robbing the cheek of its rosy dye;
Bending the bounding and graceful form,
As a lily is bent by the passing storm.

Onward we gaze, and thy hand is there;
Backward we turn, but thou wilt not spare;
Round and above us, thy band we trace,
Casting its blight on each long loved place;
Throwing thy shade where the sunlight played,
And sweeping the verdure from hill and glade.

Oh, why art thou rushing thus wildly on,
Like a warrior steed ere the field is won?
And what are the laurels thou fain wouldst wear,
That thus thou dost rival in flight the air?
Why dare to pierce through the long dark way
Where the future its thorns for thy feet may lay?

Oh, we know thou dost fear not the onward path,
But dost haste as in joy to a native hearth.
We know thou dost heed not the hearts that break,
As thy swift-told hours on the earth awake.
We know thou dost pause not to mark the tears
Thou art wringing forth by thy silent years.

Thou dost give the babe to its mother's arms,
And gladden her heart with its infant charms,
And thy waves roll on, and each joyous day
Expands its bloom, 'neath affection's ray:
She gazes a moment, and lo! it is gone!
It has left no trace on life's dewy lawn.

And thou givest the bride the white wreath to wear,
And she recks not of sorrow, decline or care.
She dreams but of sunlight and summer hours,
And a changeless day with its velvet flowers.
But hark! 't is a knell borne on by the blast!
That joyous one from her dream hath passed.

And thus it is ever! Our hearts look on
For some glorious prize on earth to be won:
And then, when gently 't is stealing near,
And we grasp with fervor the form so dear,
And dream it is ours, and the race is o'er:
We look again—it is ours no more.

But, Time! there are treasures thou canst not steal
Away from our souls. Though the clarion peal
Of a thousand trumpets, should bid thee rush
With increasing power, thou canst not crush
The light and the hope to our pathway given!
They are shining on, and they point to heaven.

L. B. T.

FRAGILITY OF AFFECTION.

Who has ever developed the warning moral of the possible fragility of affection with a touch so delicate and so faithful as that which struck forth the following 'Song' of Mrs Hemans'? We preface it with its own affecting motto:—

——— 'Oh cast thou not
Affection from thee! In this bitter world
Hold to thy heart that only treasure fast;
Watch—guard it—suffer not a breath to dim
The bright gem's purity!'

1.

If thou hast crushed a flower,
The root may not be blighted;
If thou hast quenched a lamp,
Once more it may be lighted:
But on thy harp or on thy lute,
The string which thou hast broken,
Shall never in sweet sound again
Give to thy touch a token!

2.

If thou hast loosed a bird
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee:
But if upon the troubled sea
Thou hast thrown a gem unheeded,
Hope not that wind or wave will bring
The treasure back when needed.

3.

If thou hast bruised a vine,
The summer's breath is healing,
And its clusters yet may glow,
Thro' the leaves their bloom revealing:
But if thou hast a cup o'erthrown
With a bright draught filled—Oh! never
Shall earth give back that lavish'd wealth
To cool thy parched lip's fever!

4.

The heart is like that cup,
If thou waste the love that bore thee;
And like that jewel gone,
Which the deep will not restore thee;
And like that string of harp or lute
Whence the sweet sound is scattered:—
Gently, oh! gently touch the chords,
So soon for ever shattered!

MISCELLANEOUS.

For the Register and Observer.

THE TERMINATION OF OUR POLITICAL ELECTION, A SUBJECT OF GRATITUDE.

Extract from a Sermon delivered on Thanksgiving Day in Bridgewater, by the Minister of the First Congregational Society in that place.

* * * * * Another reason for gratitude which ought to be particularly noticed on this Thanksgiving Anniversary is, that the whole country has again passed over a crisis which always more or less jeopardises its peace and union. I refer of course to its choice of a chief Magistrate.

The advocates of the British constitution, and those who have endeavored to disparage the American form of government and to show its inferiority to monarchy, have always attached to one argument which they have brought against it, great weight and importance. The argument is this. They affirm that the stability of our government is liable to be weakened, and the Union shaken, by the great and frequent excitements which are occasioned by the annual elections, and more especially by the election of an individual to the first office of the nation. Confusion, clamor and mutual hostility, are, they affirm, inevitable consequences of multitudes assembling for electioneering purposes, or for casting their suffrages; and dissensions, tumult and faction are extremely liable to arise from those frequent elections which are necessary in a Republican form of government. In this argument against our system of government, it must be acknowledged, there is some weight. If there be any weak place in it, it is probably the necessity of the frequent occurrence of those office-filling seasons which keep the country for awhile in such a state of excitement and uproar as to disqualify it for action and progress in the affairs of common business and spiritual improvement. In this respect monarchy seems to have over it some advantage. For we know that in a monarchical government, in placing a new king on the throne, all the excitement of a Presidential Election is avoided, by the necessity of adhering to that known rule of succession, which makes the kingly office hereditary, so that the former king's offspring *must* be, as a matter of course and constitutional right, invested with the badges of princely authority. By this arrangement, it must be conceded that the disagreeable and dangerous necessity of electioneering excitement, is avoided; and none of course can pretend to doubt, or dispute passionately, and become so excited as to stake their property on the question, who will be the next president. In a monarchy this question is already settled, and the king too receives his office for life. But in our government the case is different. Once in four years, there must be an agitating election of a new chief ruler, raising up a foaming billow of excitement, which oftentimes, with detrimental effects, rolls over the whole extent of the country. This billow has now passed along; and thanks should be given this day that it is now subsiding, leaving the people's hearts and energies to return to their accustomed occupations of useful industry. Yes, sincere thanks should ascend to heaven, that the elections, those perilous rocks on which the Union is liable to founder, have been once more passed in safety; that neighbors and acquaintances who were active on opposite sides of the great question, are not alienated, that they have left their exciting disputes, to return to their former state of peace and friendship, and still meet as neighbors and friends ready to perform acts of mutual kindness, and exchange words of good feeling, and to harmonise in advancing the general cause of reformation and humanity, notwithstanding their political differences.

It is a subject of surprise, as well as gratitude, that, among seventeen millions of people, so much unanimity should prevail as to enable them to agree in placing *any one* at the head of the affairs of the nation. Even when the object to be gained, is comparatively of trifling importance, and where but few feel concerned, it is difficult to obtain a high degree of unanimity, and in these days of division, almost impossible to secure a Union of sentiment. If a governor of a single state, or a senator of a county, or the representative of a town, is to be chosen, or if a minister is to be settled in some small Parish, it is almost impossible for *all* the people to unite in *one* man. If it be so difficult in comparatively small affairs, to obtain a tolerable unanimity of sentiment in favor of one person, is it not matter of surprise and congratulation, a fact for which we should offer to day thanksgiving, that the majority of the vast number of people from the Atlantic coast to the Rocky mountains, from Maine to the far Floridas, should be able to agree so well in sentiment, as to fix on one man, and select him for the chief office of the nation. I am not rejoicing that some particular individual has been elected, but that any one, amid so many thousands of differing opinions, could be elected. Do not understand me now as expressing any partiality for any particular political candidate, or as joining in the general triumph of a successful party. This of course would be entirely unbecoming the pulpit, and is far from my design. But what I mean is, that the bare fact is extraordinary, and is cause for public gratitude, that such a multitude of people as the whole country contains, should go on in prosperity for more than sixty years, and be able to agree so well, as to choose from time to time, some one individual to be their executive Ruler.

2. Another cause of gratitude in our elections, is that quiet and peaceful disposition with which the disappointed party submits to the decision of the great, all-agitating question. It is a good trait in the character of our nation, an encouraging symptom, that when a change takes place in the government, and the sanguine expectations of millions are frustrated, there is still among them a praiseworthy disposition to submit quietly to the administration of those who have been legally elected to office. The history of our government in all time past, will show us, that when a new President has been chosen, and other officers displaced, and new ones preferred, the displaced and disappointed party have always—if we except the times and attempts of Aaron Burr—manifested a willingness to yield without resistance, and to submit peaceably to the Majority, however small it might be, who have seen fit to clothe other men with the badges of official authority. Although there have been deep murmurings, and strong language of indignant disapprobation uttered against the measures and the men that have been brought forward for support by the party that have gained the ascendency, still these in times past, have rarely resulted in attempts to resistance, rebellion or war-like insurrection. And this, from present appearances, will be the case, and is the case now. Never perhaps has there been a more general and intense desire, and stronger corresponding efforts to effect a change in the affairs of government. And on the other hand, the efforts to maintain the existing Administration, although not commenced so early and systematically or with such an air of parade and pageantry, were nevertheless, as the crisis drew near, put forth with an almost equal zeal and certainty of success. And now that the contest is decided and the decision disappoints and mortifies millions of hearts, yet we see among them the signs of that just, orderly and pacific spirit, so essential to the existence of a Republic, which willingly and calmly submits to a change of civil affairs, when it is called for and effected by a majority of voices. And in this fact it is grateful to see the confirmation of a happy remark of one of our Orators, that *ballots* and not *bullets* are what we need, and all that enlightened America needs in settling the sharp contests of political elections. There has been indeed a war of words about the matter, but not a war of arms. And is it not a circumstance for which we should offer thanks to day, that so many men of ardent passions, can endure the disappointment of the most sanguine expectations, without resorting to any worse war than this? Yes, this is to us a grateful and happy indication that there is already in the character of the American people, that all-important element of self-government, which prepares them for a better system than monarchy, and makes them capable of desiring and maintaining laws that are formed in accordance with the principles of Democratic constitutions. And here let me conclude this topic of my discourse by saying that the spirit of sincere Thanksgiving which should be cherished to day in view of the peaceful and unresisting submission to the will of the Majority which seems to be manifested by the disappointed thousands around us, strongly dictates to the successful party the propriety of abstaining from every provoking display of victory to increase the bitterness of the disappointment, and from all that kind of overbearing behavior which comes to the ear from the cannon's roar, and the toasts of triumph that are too often uttered under the influence of the long kept Champagne.

NEED OF SELF EDUCATION ON THE PART OF MOTHERS.

Maternal influence is acknowledged by legislative philosophers and divines, to be one of the principal causes which give character to nations as well as to individuals. This truth, so generally allowed both through history and experience, ought we think to be sufficient to induce all who value the interest of society or themselves, to inquire how this influence can be made the most of, and if there are not ways and means to be made available, to render a mother the first and best agent in Education.

The relationship in which the mother stands towards her child is such, that it requires on her part all that intelligence can command—all that self-discipline can accomplish, to enable her to fulfil the important office with which she is invested by nature. The introduction of a thing of helplessness into a sphere of activity, the developement of the unfolded germ of human existence and the sentient principle: and above all, the fitting of the immortal spirit for its performance of its duties here, and for an eternal hereafter, this mighty work devolves upon the mother. To render her equal to the sorrows, the trials, the anxieties, and the cares incumbent upon the maternal state, nature, or the divine author of nature, has implanted in the mother's breast a love for her offspring dearer than life itself. But this holy—this beautiful affection, requires to be supported by the highest intelligence; and to be regulated by the most comprehensive knowledge. The mother must reflect, that the instinctive affection she feels for her offspring, she shares in common with the lower animals; but the *thinking* love, which will alone enable her to perform her duty to her child, is the result of experience, and is dependent upon the reasoning powers. The affection shown to a child, which has not its basis upon reason, is liable to bring the child to shame and the parent to sorrow; and hence we observe in every mode of society, that the maternal love is not returned by filial affection, and that disobedience is shown where the deepest veneration ought to dwell. How often does the fond mother exclaim to her petted darling, aye! you will not love me when you grow a man; a prophecy suggested by the every day examples of disobedience, and which abound too fatally, and are too frequently realized.

All mothers are interested in the value of their offspring; and there are none but will feel thankful for any advice that would assist them in this important object. Yet there are few that think it necessary to bestow much attention upon the principles of education. Few mothers, were they examined as to the principle upon which they brought up their children, would be able to give a satisfactory reason for their modes of treatment. And why is it so? —simply because it is the fashion to let education take its course; and because it is the fashion not to study human nature. Because the mother knows little of her child's mental and moral constitution, and thinks it too much trouble to inquire. In the earliest periods, how often is the child the victim to its own self-will? —how often is it the plague of the whole household?—how often it is the cause of contention between parents?—how often the cause of anxious days and sleepless nights?—simply because its mother has not acquired the art of government, and is ignorant of the principles upon which education should be carried out. Thus the child is sent to a boarding school at an early age, and too often is its treatment little improved. Here it is placed in the hands of ignorant young females, called governesses, nine out of ten of which detest the occupation of teaching, which is termed the plague of children. Here it is generally considered too much trouble to study its character, and too difficult a task to reform its bad habits. The child comes home at the holidays: the mother still ignorant of right principles, cannot, by examination, ascertain the progress of her offspring. She knows not how to bring out the mind of her child; she never thinks of inquiring as to what means have been employed for its physical, intellectual, and moral developement; and if those means are the best that might have been employed. In brief, ignorance, distressing woful ignorance, concerning education in all its particulars, renders her incapable of performing that high office towards her offspring, with which she is invested by nature, conscience, and revelation.

It is, therefore, the mother's duty to educate herself for the task of teaching and training her offspring. She should know something concerning the mental and bodily faculties of her children; study their temperaments, and bring her mind to act upon their understandings in such a manner, as to be able to calculate with something like a mathematical certainty, as to the effect she wishes to produce.

She should know something of Physiology, and the effects of light, heat, air, diet, and exercise on the human constitution; she must know something of the appropriate management of the digestive system—the lungs, heart, brain, nerves, skin, and the five organs of sense; she should know the system of diseases, and be able to act in case medical aid may not be procurable on any sudden emergency. She must know how much the mental powers are affected by the healthy or diseased state of the bodily organs; and how the moral feelings may be altered or even changed through all their manifestations, by physical causes solely: of the redemption of man's physical nature without this knowledge, there is very little hope.

She should know something of Mental Philosophy. Watching from the earliest infancy the manifestations of mind, she would be led, were her acquaintance with mental philosophy but limited, to make observation upon the infant faculties as they developed themselves. She would be able to exercise the organs of sense—the eye, the ear, tongue, hand, and nose, with the most important advantage to the individual in early years; and after the period of childhood, the faculties of conception and association would be improved by action, and thus the reasoning powers would unfold themselves under the most favorable circumstances, and put an end to many errors that are now scattering their withering influences upon the world.

She should know so much of History as to be able, in conversation to give to her children a notion of the changes which have taken place in the destinies of man, and of the characters and motives of those who have been instrumental in such changes. She should be able to show forth the moral deeds which, like precious salt, have preserved the world from universal havoc and destruction. She should know something of Geometry and Drawing, of Music and Singing; that she might be able to call into exercise the hand and eye, and the mind, to the appreciation of beauty, of form; while the voice should be practised in the melody of sweet sounds, with a view to the excitement of the sensibilities and the softening of the feelings. In short, there is no branch of knowledge with which the mother ought not in some degree to be acquainted, if she wishes her children to grow up virtuous and intelligent beings. Above all things, she should covet practical experience with children. She should diligently record all the facts relative to the physical, mental, and moral developement of her own offspring; and also endeavor to collect similar facts from others. She should become acquainted with the various systems of education which have been propounded from time to time; know something concerning books of instruction, and of all works of an educational tendency. In brief, making the education of her children the principal object of her life, she should render herself acquainted with whatever is necessary to aid her in the great work. She should make it a matter of duty to study the subject in all its bearings—to make it a part of her daily business; because every neglect on her part may be multiplied through many generations.

REMARKABLE MOVEMENT AMONG THE INTEMPERATE.

The Pilot and Transcript of Baltimore, conducted by Gen. Green, and devoted in a measure to the exposure of the Roman Catholic designs upon the liberties of this country, gives the following remarkable statement of a temperance movement in Baltimore.

On Friday evening last a public meeting was held in St. John's Church, N. Liberty street, by a society called the 'Washington Temperance society.' Its formation and unexampled success constitute one among the most remarkable and interesting occurrences of the day. It appears, that, about nine months ago, six or seven men, who had been in the habit of drinking, even to intoxication, for a long series of years, and who had wasted their substance, brutalized themselves, and injured their families, formed a resolution, while in a dram shop, and amid the tempting fumes of the liquid poison, that had so long palsied their reason, that they would never again touch, taste, or handle any intoxicating drink. These men at once formed themselves into a 'total abstinence society,' and, by persuasion, succeeded in getting a few other notorious hard drinkers to join with them. Once a week they held meetings, and at almost every meeting new applicants for membership would present themselves, anxious to secure the power of social influence to aid them in doing what they had so often tried to accomplish by individual resolution. Soon the number of these reformed drunkards rose to fifty, and every additional member increased the aggregate strength. If any one wavered, it was at once seen, for the eyes of each were upon his neighbor, and the wavering one found himself instantly supported and brought back to his first resolutions. By rapid accessions, the society continued to grow, and it now numbers, nine months from the time of its formation, over two hundred members, the greater portion of them men, who, for years, had been habitual drunkards.

The public meeting on Friday night, was an experience meeting of these men. The histories given by many of them of the degradation and misery to which they had been reduced, and of the sufferings to which their families had been subjected, was truly affecting. It is wonderful, how much a body of men, by aggregating their moral force, too weak, in its individual strength to accomplish any thing, have so thoroughly reformed themselves. Their motto is—'We cannot fail'—and they say, 'if we touch not, taste not, handle not, how can we ever again become drunkards?'

It is gratifying to know, that this society intends forming auxiliary societies among apprentice boys. After having reformed themselves, the members now determine to strike at the very root of the matter.

Keepers of drinking houses are becoming alarmed at this righteous combination against them. They are daily losing their best customers; men who, for years have wasted with them nearly all their hard earning. The constant and untiring activity of the members, now vividly conscious of their former state of degradation, and possessing hearts to feel for those who are yet enslaved, causes them not to lose sight of their old boon companion. These are sought out and admonished,—met on their way to the tippling shops, and persuaded to attend its meetings, and thus there is a constant and rapid accession to the society. The friends of temperance had almost ceased to hope for legislative action in the suppression of traffic in ardent spirits, when this new light broke upon them. Of the two forces for the suppression of evil, legislative force and moral force, the latter is the best and most efficient, and this has now been applied in the suppression of intemperance with vigor, and the fair promise of ultimate success.

It was certainly one of the most gratifying exhibitions we have ever witnessed, and the society merits the countenance and encouragement of the whole community.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.

Wanted—Men to solicit subscribers to the above work. n 28

GREENWOOD'S SERMONS TO CHILDREN. —Sermons to Children, by F. W. P. Greenwood, D. D., Minister of King's Chapel.
Just published by J. MUNROE & CO. d26

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

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Also, a good collection of Books for Teachers.
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Portraits of the Children of the Nobility—a series of highly finished engravings, executed under the superintendence of Mr Charles Heath.
Fisher's Drawing Room Scrap Book, with Poetical illustrations, by Mary Howitt, containing many fine plates.
Heath's Picturesque Annual—a history and description of Belgium, by Thomas Roscoe, with sixteen highly finished engravings, from drawings by Allom.
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Scott's Poetical works 6 vols do
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BLACK CLOTHS.—Black Cloths of a superior quality, color warranted permanent, may be obtained at the One Price Store No. 28 Washington Street. Also—an assortment of Cloths and Cassimeres suitable for Boys Clothing. 3tis dec 26

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We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong. George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.
E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.
Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.
PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.
MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.
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Linen Cambrics and Hdkfs; Linen Lawns; white and colored Table Cloths, Damask Nankins, and other articles at the lowest prices.
☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
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Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

AT THE ONE PRICE STORE, No. 28 Washington street, families can supply themselves with Woollen Goods adapted to the season, of good fabric and at fair prices. Also a prime assortment of Sheetings and Shirtings at lower prices than at any other store. Purchasers can be satisfied of this fact by examining for themselves. Persons at a distance can have their orders executed on precisely the same terms as if present.
Within a few days the subscribers have added largely to their stock, among which are prime Whitney Blankets, good size, at $4,50—Flannels of superior quality from 25 to 50 cents per yard.
Also—2 cases more very stout Cassimeres, which they will sell at the same low prices as the other lot, viz: 87 1-2 cents per yard. This article is uncommonly well manufactured, and very wide. We feel confident that there is no article of the kind and quality that can be purchased in any quantity at so low a rate.
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JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE POETRY OF WOMAN.—The Poetry of Woman, by the author of The Palfreys, Ellen Clifford &c. 18mo.
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june 6 G. W. PALMER.

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

REMOVAL.
FRANCIS COGGSWELL, A. M., M. D., (*Homeopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.
REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.
Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 362 Washington street. s26

FAMILY OIL STORE.
THE Subscribers would inform their friends and the Public, that they have added to their Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which they will warrant in all cases to burn freely, and without crusting the wick. And they will send it to all parts of the city free of expense.
jan 11 CLAPP & PERKINS.

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